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THE

CHRISTIAN RELIGION,

ILLUSTRATED AND PROVED

BY

SCRIPTURE TESTIMONY,

AS

FORETOLD BY MOSES AND THE PROPHETS,

AND

FURTHER ILLUSTRATED BY

JESUS AND HIS APOSTLES,

SAYING,

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

BY JOHN LOCKE.

BOSTON:
PRESS OF J. HOWE, No. 39, MERCHANTS ROW.

1843.

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TO THE READER

THE Compiler would be most happy if he could engage the candid attention of the reader to the important contents of the following pages. But he is most earnest in his wishes that every person into whose hands the following work may fall, would examine it carefully and impartially, and not pronounce judgment against it, till he has, in sincerity and good conscience, deliberately considered its various and interesting matter. Our Lord cautioned his disciples to take heed how they heard; and surely there is the same necessity in our days, to take heed how we read, lest on the one hand we should close hastily and incautiously with every new doctrine presented to us, and on the other hand should reject every one, merely because it seems at first reading to controvert our pre-conceived opinions. The compiler is not ashamed to confess his entire confidence in the doctrines which he here presents to the public. He is happy also to find, that he is not quite singular in his sentiments, but that many others both learned and unlearned, bear testimony to the same truths. He thought it his duty, therefore, to endeaver to make known to his fellow creatures, what he has found to be so profitable to himself; and he will venture to affirm, that the reader will find nothing in this work, but what will have a ten-

dency to make mankind good and virtuous, if they will live accordingly; what every good man therefore must needs wish might be true, and what none but bad men would desire to prove false.

The reader is requested to remember that that is the truest doctrine which has a tendency to make thee live in the best and wisest manner; and he is the most enlightened teacher, whose lessons lead thee to the Lord of heaven, and open thy heart most thoroughly to the reception of the Divine love and wisdom. Try the following work impartially by this test; compare it with the word of God, that never-failing touchstone of all true doctrine; be not over attentive to the opinions of erring men, but judge for thyself, taking the Lord and his holy Word for the directors of thy judgment. Above all, be careful to live well, so that thy judgment may be freed from evil prejudices, and disposed aright to the contemplation of truth, and then receive or reject the doctrine here presented to thee, according as thou findest it in agreement with thy more composed and serious thoughts.

THE CHRISTIAN RELIGION.

"My yoke is easy."

Some people believe, that to live a spiritual life which will lead to heaven, is very difficult, by reason that they have been told that man must renounce the world and the things of the world, which consist chiefly in riches and honors; that they must walk continually in pious meditation about God, about salvation, and about eternal life; and that they must spend their life in prayers, in reading the Word and other pious books. This they call renouncing the world, and living in the spirit and not in the flesh. But the case is altogether otherwise, for to the intent that man may receive the life of heaven, it is altogether necessary that he live in the world, and in office and employment there, and that in such case by moral and civil life he receive spiritual, and that spiritual life cannot otherwise be formed with man, or his spirit prepared for heaven.

If the life of man be explored by rational intuition, it is discovered to be threefold, viz: Spiritual life, moral life, and civil

life. And those lives are distinct from each other; for there are men who live a civil life, and yet not a moral and spiritual life; and there are men who live a moral life, and still not a spiritual; and there are those who live both a civil life, a moral life, and a spiritual one together; the latter are they who live the life of heaven, but the former are they who live the life of the world separate from the life of heaven. From these considerations it may be manifest, in the first place, that spiritual life is not separate from natural life, or from the life of the world, but that the former is conjoined with the latter as the soul with its body; for moral and civil life is the activity of spiritual life, since spiritual life consists in willing well, and moral and civil life in acting well.

The laws of spiritual life, the laws of civil life, and the laws of moral life, are delivered in the ten precepts of the decalogue. In the first three, the laws of spiritual life; in the following four, the laws of civil life; and in the three last, the laws of moral life. The merely natural man lives in the external form, according to the same precepts, in like manner as the spiritual man, for in like manner he worships the Divine, frequents the temple, hears sermons, composes his face to devotion, does not commit murder, nor adultery, nor theft;

does not bear false witness, but these things he does merely for the sake of himself and the world, to keep up appearances. Hence the same person, in the internal form, is altogether opposite to what he appears in the external, because in heart he denies the Divine, in worship acts the hypocrite. When left to himself and his own thoughts he laughs at the holy things of the church, believing that they serve merely as a bond to bind the simple. It is otherwise with those who have in heart acknowledged the Divine, and in the transactions of their lives have had respect to Divine laws, and have acted according to the three first precepts of the decalogue, equally as according to the rest, when these are let into their internals; it is like coming from shade into light, from ignorance into wisdom, and from a sorrowful life into a blessed one, inasmuch as they are in the Divine, thus in heaven.

That it is not so difficult to live the life of heaven as is believed, is evident from this consideration, that nothing more is necessary than for man to think, when any thing presents itself to him which he knows to be incincere and unjust, and to which he is inclined, that it ought not to be done because it is contrary to divine precepts. If he accustom himself so to think, and from so accustoming himself, acquires a habit, he

then by degrees is conjoined to heaven, and so far the higher principles of his mind are opened, and so far as these are opened, so far he sees what is insincere and unjust; and in proportion as he sees these evils, in the same proportion they are capable of being shaken off, for it is impossible that any evil can be shaken off until it be seen; this is a state into which man may enter from free desire, for who is not capable of thinking as above from freedom? But when he has made a beginning, then the Lord operates all sorts of good with him, and gives him the faculty not only of seeing evils, but also of not willing them, and finally of holding them in aversion; this is what is meant by our Lord's words, "My yoke is easy, and my burden is light,"—Matt. xi. 30. So the difficulty of resisting evils increases also in proportion as man commits evils from the will, for in the same proportion he accustoms himself to evils, until at length he does not see them, and is next led to love them, and from the delight of love to excuse them, and by all kinds of fallacies to confirm them, saying that they are allowable and good.

These observations are made to the intent that it may be known, that a life which leads to heaven is not a life abstracted from the world, but in the world, and that a life of piety without a life of charity, which is

only given in the world, does not lead to heaven; but that a life of charity, which consists in acting sincerely and justly in every function, in every engagement, and in every work, from an interior principle; thus from a heavenly origin, which origin is in that life when man acts sincerely and justly, because it is agreeable to the Divine law, does lead to heaven. This latter is not difficult, but a life of piety abstracted from a life of charity, is difficult, which nevertheless leads away from heaven, in the same proportion that it is believed to lead to heaven.

THE UNITY OF GOD.

The Holy Scriptures, and the doctrines of all Christian churches thence derived, maintain that there is a God, and that He is One, and nothing can proceed from God but what partaketh of his essense, and thus is himself, and is called Divine. Such are the Holy Scriptures as to their inmost contents; but in their derivative and subordinate contents, they are accommodated to the understandings of men, and in these contents the Divine is alike present, but in another form, for God himself, as he dwelleth in the inmost contents of the word, cannot be seen by any creature.—Thus, when Moses desired to behold the

glory of Jehovah, he was informed that no one can see God and live; which is equally true of the inmost contents of the word, wherein God is in his being and in his essence. The holy Scriptures are as a mirror, wherein man seeth God, every one after a manner and measure peculiar to himself; this mirror is composed of those truths that a man learneth from the word, and imbibeth into his soul by a suitable life and conversation, from whence it is evident that the holy Scriptures are the fulness of God.

Again, the Scriptures declare that in the beginning God created the heavens and the earth; that he is before all things, and that by him all things consist; and that all things which are, exist, and subsist in the universe are from him. Hence it follows, that he is infinite, that he is the very and the only substance, and also the very and the only form. But the human mind being finite cannot comprehend the infinity of God, as he is in himself. It may, however, behold him obscurely, as it were behind, even as Moses was permitted to see his back parts. By the back parts of God, are signified the visible objects of creation, and in particular such things in the Word as come under human perception. Hence it appears how vain it is to desire to know what God is in his essence, or in his sub-

stance; and that it is enough to acknowledge him from things finite, that is, from things created, in which he infinitely is.

Again; the Scriptures speak of God as the Redeemer and Saviour of his people, saying, "I am Jehovah thy God, thou shalt know no God but me, for there is no Saviour beside me." Thus saith Jehovah thy Redeemer, I am Jehovah, that maketh all things by myself alone. So in a great variety of passages in Scripture, the same doctrine is taught. From these, and several other passages, it must be evident to every man who hath the use of his understanding, and whose mind is opened by such use, that God, who is one, descended and was made man, for the purpose of effecting the work of redemption.

God could not redeem mankind from condemnation and death by any other process than that of assuming the humanity; for redemption consisted in the destruction of sin, and bringing the heavens into an orderly arrangement, and renewing the church on earth by these means; and there was no other possible method by which the Omnipotence could effect these purposes, than by assuming the humanity; just as there is no possibility for a man to work without hands and arms, wherefore the humanity is called, in the word, the arm of Jehovah. In like manner it is impossible for any one to

enter into a fortified city, and destroy the temples of its idols, unless he be furnished with mediate powers suited to such a design. God was omnipotent in the accomplishment of that divine work, by means of his humanity. For God who is in inmost and thus in purest principles could not possibly, by any other means, descend to ultimate or lowest principles, in which mankind were at that time comparatively, as the soul cannot act without a body, or as it is impossible to conquer enemies while they remain out of sight.

Jehovah, as he is in himself, cannot by all his omnipotence destroy death, nor him that has the power of death, unless he be in ultimate as he is in first principles. He is in ultimate in his humanity, wherefore he is called, in the word, the first and the last, the Alpha and the Omega, the beginning and the ending.

There are two things which constitute the essence of God, divine love and divine wisdom; or divine good and divine truth. That Jehovah God descended as divine truth, which is the Word, appeareth from John: "In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by him." The reason why divine truth is there signified by the Word, is, because the Word, which is received in the church, is divine

truth itself, for it was dictated by Jehovah himself; and whatever is dictated by Jehovah is divine truth in its purity. That the Lord, when in the world, was divine truth, is evident from his own words, where he says, "I am the way, the truth and the life." Again; we know that the Son of God is come, and has given us an understanding to know the truth, and we are in the truth, in his Son Jesus Christ; this is the true God and eternal life. Again, "he that doeth the truth cometh to the light;" besides many other places, where by light is meant divine truth.

It is to be observed, that all the strength, virtue and power of God, is in divine truth, derived from divine good. This was the reason why Jehovah God descended as divine truth, which is the Word; and on this account it is said by David, "Gird thy sword upon thy thigh, O Mighty, ascend in thy majesty, ride upon the Word of Truth, and thy right hand shall teach thee marvellous things, thine arrows are sharp, and thy foes shall fall under thee."

The quality of good and truth, when separated, appears manifestly from the state and nature of man, for all the good that is in him hath its residence in the will, and all the truth that is in him hath its residence in the understanding; and the will with good that is in it, hath no power of

action, of operation, of speech, or of sensation, but by means of the understanding. All its virtue and strength is thence produced into effect, and consequently owes its efficacy to truth, of which the understanding is the receptacle and habitation. The case is, in this respect, similar to the operation of the heart and the lungs in the body; for the heart, without the respiration of the lungs, is incapable of producing either motion or sensation, whereas the respiration of the lungs derived from the heart, produceth both. Men on earth, who are principled in divine truths from the Lord, have power over evil and falses, and consequently over whole legions of devils, who, considered in their true essences, are nothing else but evils and falses. The reason why such strength is inherent in divine truth is, because God is good itself, and truth itself; and created the universe by means of divine truth, and all the laws of order, by which he preserveth the universe, are truths. It is, therefore, written in John, "that by the Word all things were made." Again, by David, "By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth."

The reason why Jehovah God came into the world as divine truth was, that he might accomplish the work of redemption. Divine good alone has no power to effect these

purposes, but divine truth derived from divine good has all power to effect them. For as omnipotence, omniscience and omnipresence, are properties of the divine wisdom, derived from the divine love, God is omnipotent, inasmuch as he hath all power from himself, and the power of all other beings is derived from him. His power and will are one, and since he wills nothing but what is good, therefore he can do nothing but what is good. God also is good itself; and, therefore, while he doeth good, he is in himself; and to go out of himself, is impossible. Hence it is manifest that his omnipotence proceeds and operates within the sphere of the extension of good, which is infinite; for this sphere fills the universe from its inmost centre, and all and every thing therein; and from that inmost centre governs the things that are without, so far as they enter into conjunction with it according to their respective orders; and where they do not enter into such conjunction, this sphere still supports them, and labors with might to reduce them to an order concordant with that universal order, in which God is in his omnipotence, and according to which he acteth. The divine omnipotence cannot go out of itself, as to enter into contact with any thing that is evil, or in the least promote evil itself, for evil turneth itself away, and is entirely

separate from God. From these considerations we may judge how extravagant is the folly of those who imagine, and more of those who believe, but still more of those who teach that God can condemn, curse, cast into hell, or predestinate the soul of any person to eternal death, or that he can avenge injuries, be angry and punish, for he cannot even turn his face away from any one; these and the like acts being contrary to his essense, and consequently contrary to himself. Who cannot discern that good and evil are opposites? and that supposing God by virtue of his omnipotence, to be capable of willing and doing both one and the other? he would, in fact, be able to will and to do nothing, and consequently would have no power, much less omnipotence.

That God is omniscient, that is, perceiveth, seeth, and knoweth all things, is a consequence of his being wisdom itself, and light itself; that God perceiveth, seeth and knoweth all things, even to the most minute, which are done according to order, is a consequence of the nature of order, which deriveth its universality from the singulars of which it is composed; for singulars considered collectively are termed a universal, as particulars considered collectively are called a whole; and the universal, together with all its most singular

component parts, is a work that coheres together as one, so that no part can be touched and affected, but all the rest have some perception of it. It is owing to this quality of order, obtaining in the universe, that a like quality obtaineth in every part of creation, as may appear in many instances taken from visible objects. The human body consisteth of general and particular parts, and the general parts include particulars in them, and are so neatly and fitly connected with them, that they have a mutual dependence upon each other; thus the head, from the brain contained in it, governeth the whole body, with all its parts, as its subjects. In this way, our Lord being the head of the church, perceiveth, seeth and knoweth all things, even to the most minute, that are done according to order.

That God, from the things which are according to order, knoweth and seeth all and every thing that is done contrary to order, is a consequence of his not keeping man in evil, but withholding him from it; thus not leading him, but striving with him. From this continued striving, struggling and reacting of evil, and the false against his good and truth, that is against himself, God perceiveth both their quantity and their quality, which is a consequence of his omnipresence, in all and every part of his own order, and at the same time of his omnis-

cience in all and every thing that occurs or exists therein, just as an ear well tuned, and formed to harmony, distinctly perceives the quantity and quality of discord arising from sounds that are unharmonious and dissonant; or as the eye, attentive to a handsome object, is more sensible of its beauty when contrasted with deformity. For whosoever is principled in truth, can see what is false, and the reason is, that good is in the heat of heaven, and truth in its light, whereas evil is in the cold of hell, and the false in its darkness.

From what has been said above, it is evident that God is omniscient in hell, as well as in heaven, and also amongst men upon earth, and that he thus perceiveth, seeth and is acquainted with evils and falses, by virtue of the good and truths in which he himself is, and which in their essense are himself; for it is written, "If I climb up into heaven, thou art there, if I make my bed in hell thou art there." Ps. cxxxix. 8. Again; "Though they dig into hell, thence shall my hand take them." Amos ix. 2, 3.

Man has power against evils and falses, from the divine omnipotence, in proportion as he liveth according to divine order; for none can resist evils and falses thence originating but God alone, for all evils and the falses thence, are from hell, and are there connected as one single body, just as

all the varieties of good and truth are connected in heaven. For as was observed above, the whole heaven appeareth before God as a single man; and on the other hand, the whole hell, as a single gigantic monster; wherefore to oppose one single evil, or one single false originating from evil, is to oppose that gigantic monster, which none can do but God, by virtue of his omnipotence. Man, by virtue of the divine omnipresence, is in God, in proportion as he liveth according to order, because God is omnipresent, and wherever he is in his own order, there he is in himself.

Now since man was created a form of divine order, God is in him; and so far as man lives according to divine order, God is in him after a full and plenary manner.—But if he does not live according to divine order, God is still in him, but he is not in God; for thus the Lord expressed his desire that he should be in man, and that man also should be in him. "Abide in me, and I in you." John xv. 4.

The absence of God from man is as impossible to be supposed, as the absence of the sun, by heat and light, from the earth; earthly objects, however, do not enjoy the sun's virtue, but as they are recipient of his proceeding heat and light, so man is only under the influence of spiritual heat

and spiritual light, or under the influence of the good of love and the truths of wisdom in proportion as he lives in, and according to order.

It appears from the foregoing, that the work of redemption was a work purely divine, which could only be effected by an omnipotent God.

The reason why it was necessary for this God to be incarnate, that is to be made man, in order to effect redemption, is because Jehovah God, such as he is, in his infinite essense, cannot approach man, neither can man approach God. Therefore he said to Moses, who was desirous of seeing him, "Thou canst not see my face, for there shall no man see me and live."

Consequently, unless Jehovah God had assumed the humanity, and had thus clothed himself with a body, which is in last or ultimate principles, it would have been vain to have attempted any like redemption; for who can attack an enemy, unless he approach towards him, and be furnished with arms for the battle. The combat which the Lord waged with the devil was not an oral combat, as between reasoners and disputers, for here such kind of warfare would have had no effect; but it was a spiritual combat, or a combat of divine truth, from divine good, which was the Lord's very principle of life, which, when seen in the

understanding, or felt in the heart, is irresistible to all the evils and falses which oppose it, for such power is contained in it, the infernal genii flee away at the mere perception of it. According to Isaiah, "They shall go into the caverns of the rocks, and into the clefts of the dust, for the dread of Jehovah, when he ariseth to affright the earth." Chap. ii. 19. And in Revelation, "They shall hide themselves in the dens of the rocks, and in the rocks of the mountains, and shall say to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Chapter vi. 15, 16, 17.

The two purposes for which the Lord came into the world, and by which he saved men, are redemption and the glorification of his humanity. These two are distinct from each other, but yet they are one with respect to salvation. The meaning and nature of redemption was shown in the foregoing articles, as that it was a combat with evils, and for the orderly establishment of the church on earth.

But glorification was the uniting the Lord's humanity with the divinity of his Father, which was effected by degrees, and was fully completed by the passion on the cross. So every man, on his part, ought to make approaches towards God; and as he

approaches, God entereth on his part, in the same proportion. It is in this case as with a temple, which must first be built, and that with the hands of men, and afterwards consecrated, and lastly sanctified by prayer, that God would make it the abode of his presence, and unite himself with his church assembled there. The reason why that union was fully effected by the passion on the cross, is, because this was the last temptation which the Lord underwent during his abode in the world, and conjuction is effected by temptations; for in them, man, to all appearance, is left to himself alone. Yet it is but in appearance, for God is then most present with him, in the inmost principles of his mind, and supports him; when therefore a person conquereth in temptation, he is then most intimately conjoined with God; and this was the case with the Lord in the union with his Father. That the Lord, during his suffering on the cross, was left to himself, is evident, from his exclamation at that time, "My God, my God, why hast thou forsaken me!" And also from his own words, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John x. 18.

It is evident then, from this, that the Lord did not suffer as to his divinity, but as to his humanity; and that at the time of suffering, the most intimate, and thereby the most complete union was effected. But although redemption and the passion of the cross are two distinct things, yet they are united, and make one in the matter of salvation, since the Lord, by union with his Father, which was completed by the passion of the cross became a Redeemer forever.

Concerning the glorification, which signifies the uniting of the divine human of the Lord with the divinity of the Father, which was fully completed by the passion of the cross, the Lord thus speaks in the gospel:

"When Judas was gone out, Jesus said, now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." John xiii. 31, 32. Here glorification is spoken both of the Father and of the Son; for it is said God is glorified in him, and shall glorify him in himself. It is evident, therefore, that glorification signifies union.

"Father, the hour is come, glorify thy Son, that thy Son also may glorify thee." John xvii. 1—5. This is to intimate that the union was reciprocal. As it is also

said, the Father was in him, and he in the Father, "Ought not Christ to suffer these things, and to enter into his glory?" Luke xxiv. 26. Glory in the word, when spoken of the Lord, signifieth divine truth united with divine good. Hence it appears evident, that the humanity of the Lord is divine.

The reason why the Lord was willing to be tempted, even to his suffering on the cross, was, because he was the grand Prophet; and prophets formerly signified the doctrine of the church, derived from the Word; and thence they represented the church, according to its nature and quality, for all the particulars of his suffering or passion were significative of such things as relate to the profanation of the Word. That the Lord was the Prophet, is evident from these passages: "That a prophet should be raised up out of their brethren, whom they should obey." Deut. xviii. 15—19. "And there came a fear on all, and they glorified God, saying, that a great prophet is raised up among us." Luke vii. 16. "And they said of Jesus, this is the Prophet of Nazareth." Matt. xxi. 11.

That the prophets represented the state of the church to which they belonged, with respect to doctrine derived from the Word, and with respect to life according to such

doctrine, is evident from the following: The prophet Ezekiel was ordered to lie on his left side, and upon his right side. Also to take wheat and barley, and beans, and lentiles, and millet, and vetches, and make bread thereof; and also to make a cake of barley with dung of a man, and because that it might not be so, he was permitted to make it of cow's dung. The injunction was thus expressed: Lie thou upon thy left side, and the iniquity of the house of Israel upon it; the number of the days that thou shalt lie upon it, thou shalt bear their iniquity, for I will give the years of their iniquity, according to the number of days, three hundred and ninety days, to bear the iniquity of the house of Israel; and when thou hast accomplished them, thou shalt lie again on thy right side, to bear the iniquity of the house of Judah. Ezek. iv. 1 to 15.

That the prophet herein bore the iniquities of the house of Israel, and the house of Judah, and did not take them away, thus that he represented them, and pointed them out, but did not expiate and atone them, is plain from what follows in the same chapter. And Jehovah said, even thus shall the Children of Israel eat their unclean bread. Behold I will break the staff of bread in Jerusalem, that they may want bread and water, and be desolate a man and his brother, and consume away for their

iniquity, verses 13—16, 17. The same, therefore, is understood of the Lord, where it is said, surely he bore our griefs, and carried our sorrows. Jehovah hath laid on him the iniquity of us all; by his knowledge shall he justify many, for he shall bear their iniquities. Isa. liii. 1—12. That the Lord, as the prophet, represented the state of the Jewish church with respect to the word, is evident from the particulars of his sufferings; as, that he was betrayed by Judas; that he was taken, and condemned by the chief priests and elders; that he was buffeted; that he was struck on the head with a reed; that he was crowned with thorns; that they divided his garments, and cast lots upon his vesture; that they crucified him; that they gave him vinegar to drink; that they pierced his side; that he was buried, and that he rose again the third day.

His being betrayed by Judas, signified that he was betrayed by the Jewish nation, who were in possession of the word, and who were represented by Judas. His being taken and condemned by the chief priests and elders, signified that he was dealt with in like manner by the whole Jewish church. His being buffeted and spit upon, scourged and struck on the head with a reed, signified that the like had been done to the word, with regard to its divine truths. His being crowned with thorns,

signified that the Jewish nation had falsified divine truths. The division of his garments, and the casting lots upon his vesture, signified that they had dissipated all the truths of the word, but had not injured its spiritual sense, which the Lord's vesture represented. His crucifixion signified the destruction and profanation of the whole word. The offering him vinegar to drink, signified that the truths of the word were altogether falsified, wherefore he did not drink it. The piercing of his side, signified that they had totally extinguished all the truth, and all the good of the word. His burial, signified the rejection of what remained from the mother. His rising the third day, signified his glorification or the union of his humanity, with the divinity of the Father. Hence we see, that to bear iniquities, does not mean to remove them, but only to represent the profanation of the truth of the word; every subject is united with his king by virtue of obedience to his commands, particularly if he undergoes any hardship for his Sovereign, for that union is promoted by such means is according to the law inscribed on nature. Therefore the Lord saith, I am the good shepherd, the good shepherd layeth down his life for the sheep, and for this my Father loves me. John x. 11—17.

We are taught by our preachers, that

God the Father, being full of wrath against mankind, on account of sin, that he excommunicated them from his favor; but because he is merciful, he persuaded his Son to descend, and take upon himself the determined curse, and thus expiate the wrath of the Father, that he might again look with an eye of compassion on mankind; and also that this was effected by the Son, who suffered himself to be crucified as the accursed of God, and that the Father was by this means appeased, and out of love toward his Son, cancelled the sentence of damnation. But they who understand the Word in the spiritual sense, will therein see, that God is love itself, and goodness itself, and that these constitute his essense, and consequently that it is a contradiction to say, that mercy itself, or goodness itself can behold man with an angry eye, and still abide in its own divine essence. Such disposision can be ascribed only to a wicked man, or a spirit of hell; it is therefore blasphemy to ascribe them to God.

But if we inquire into the cause of this false judgment, we shall find it to be this, that men have mistaken the passion of the cross for redemption itself; and from this one point concerning the passion of the cross, as constituting the sum of redemption, many more shocking and impious opinions may still take rise, and go forth into

the world, until the words of the prophet shall be fulfilled. The priest and the prophet have erred through strong drink, they stumble in judgment, all tables are full of vomit and filthiness. Isa. xxviii. 7, 8. From this idea of God and redemption, the whole system of theology hath lost its spirituality, and is become in the lowest degree natural; and yet on the idea entertained of God, and that of redemption, which makes one with salvation, every thing that has relation to the church depends, and as the idea of God and redemption is become merely natural, of consequence all those things are merely natural which the heads of the church maintain in their forms of doctrine, and this idea must of necessity give birth to nothing but falses, because the natural man is in opposition to the spiritual man, and thus regards all spiritual things visionary.

This idea concerning God and redemption, pervades the faith of the church at this day. It requires men to pray to God the Father, that he would remit their sins for the sake of the cross and blood of his Son, and to the Son that he would pray and intercede for them, and to the Holy Spirit that he would justify and sanctify them; and what is all this but to supplicate three distinct Gods one after another, but in reality to worship no God.

OF THE HOLY SPIRIT.

The Holy Spirit is the divine virtue and operation, proceeding from the one only God, in whom is a divine Trinity; consequently the word is signified by the Holy Spirit; and in this sense the Lord himself is also the Holy Spirit. But whereas, in the church at this day, the divine operation which is specified by the Holy Spirit, is actual justification, therefore this divine operation is here considered as the holy Spirit; and of this we now propose chiefly to speak, especially as the divine operation is effected by means of the divine truth which proceeds from the Lord; and that which proceedeth is of one and the same essense with him from whom it proceeds, like these three, the soul, the body, and the proceeding virtues, which together form one essense; in man, a merely human essense, but in the Lord, divine and human also, these being after his glorification united together like the prior with its posterior, and like essense with its form; thus the three essentials, called Father, Son and Holy Spirit, in the Lord are one. That the Lord is divine truth itself, and that the holy Spirit is also the same, is evident from the following passages: There shall come forth a rod out of the stem of Jesse, and the spirit of Jehovah shall rest upon him, the

spirit of wisdom and intelligence, the spirit of counsel and might; he shall smite the earth with the rod of his mouth, and wi th the breath of his lips shall he slay the wicked, and righteousness shall be the girdle of his loins, and truth the girdle of his reins. Isa. xi. 1—4, 5. When the enemy shall come in like a flood, the spirit of Jehovah shall lift up a standard against him; then shall the Redeemer come to Zion. Isa. lix. 19, 20. The spirit of the Lord Jehovah is upon me; Jehovah hath anointed me, to preach good tidings to the poor hath he sent me. Isa. lxi. 1. Luke iv. 18.

This is my covenant, my spirit that is upon thee, and my words which I have put in thy mouth from henceforth and forever. Isa. lix. 21. Inasmuch as the Lord is the very truth itself, all that which proceedeth from him must of necessity be truth; and this is understood by the Comforter, who is called the Spirit of Truth, and the holy Spirit, according to his words. I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come to you; but if I go away, I will send him unto you. John xvi. 7. I will ask the Father, and he will send you another comforter, the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he abideth with you, and shall be

with you. I will not leave you comfortless, I will come to you, and ye shall see me. John xiv. 16—19. That the divine virtue and operation signified by the holy Spirit, consists in general in reformation and regeneration; and in proportion as these are effected, in renovation, sanctification and justification, and in proportion as these are effected, in purification from evils, remission of sins, and finally salvation.

The Lord operateth those saving graces continually, in every man, for they are the steps that lead to heaven; and the Lord willeth the salvation of all men. The coming of the Lord, the redemption which he wrought, and the sufferings which he endured, were all for the sake of man's salvation.

The operation of these virtues is the holy Spirit, which the Lord sendeth to those who believe in him, and prepare themselves to receive him, which may appear by the following: A new heart also will I give you, and a new spirit will I put within you. I will put my spirit in the midst of you, and cause you to walk in my statutes. Ezek. xxxvi. 26, 27. Create in me a clean heart, O, God, and renew a right spirit within me; cast me not away from thy presence, and take not thy holy Spirit from me; restore unto me the joy of thy salvation, and establish me with thy free

spirit. Ps. li. 10, 11, 12. Make you a new heart, and a new spirit, why will ye die, O house of Israel. Ezk. xviii. 31. Thus the Lord operateth such a will and understanding in those who practise what is good, and believe in what is true. He also giveth his spirit to them that walk in the way of salvation; and man ought also to operate on his part. Therefore it is said, make ye a new heart, and a new spirit, why will ye die, O house of Israel. That the Lord operateth those virtues in such as believe in him, and do his commandments, the same is meant by the mission of the holy Spirit; that is, that the Lord reforms, regenerates, renews, and purifies from evils, and finally saves them, is confirmed by his words, in John. Jesus said, whoso believeth on me, as the Scripture says, out of his belly shall flow rivers of living water. This said he of the Spirit, which they that believe in him should receive. vii. 38, 39.

The reason why they who believe on the Lord Jesus Christ, receive those spiritual virtues, is, because he is salvation and eternal life, to all such as are in him, and he in them. The salvation and eternal life of men are the first and last ends proposed by the Lord; and since the first and last ends contain in them the mediate ends, it follows that the above mentioned spiritual virtues are together, and at the same time

in the Lord, and from the Lord in man.—But still they come forth in succession; for the human mind grows like the body, save only that the body grows in stature, and the mind in wisdom. And thus the mind is exalted from one region to another, from the natural region to spiritual, and from this to the celestial; and in the last region man is called wise; in the middle, intelligent; and in the first, or lowest, scientific. But this exaltation of mind is not sudden, but effected by degrees; in proportion as a man stores his mind with truths, and conjoineth those truths with goods. And in the same proportion Christ may be said to be in him. And as man perceives and acknowledges those goods and truths, and puts them into use by doing the things which they teach, he may be said to be in Christ. It is in this case as in the building of a temple; while it is building, all the component parts exist together in the end proposed, which is the worship of God.

That the Lord operateth of himself, from the Father, and not visa versa. By operating, is here meant the same, as by sending the holy Spirit, since the above mentioned operations of reformation, regeneration, justification from evils, and the remission of sins, which are at this day ascribed to the holy Spirit, as a God by himself, are the operations of the Lord. That these opera-

tions are of the Lord, from the Father, and not visa versa, may be confirmed by the Word.

When the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. John xv. 26. The Comforter, the spirit of truth, shall not speak of himself, but shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you. John xvi. 13, 14, 15.

Jesus breathed on his disciples, and said unto them, receive ye the holy Spirit. John xx. 22. From these passages, and various others, it plainly appears, that the Lord sendeth the holy Spirit, that is, that it is he who effecteth those operations which are at this day ascribed to the holy Spirit as a God by himself. That God the Father doth not operate those virtues of himself by the Son, but that the Son operateth them of himself from the Father, is evident from the following: No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath manifested him. John i. 18. Hence it follows, that God the Father operateth in the Son, and upon the Son, but not by or through the Son. The reason why the Lord saith that the spirit of truth proceed-

eth from the Father, is, because it proceedeth from God the Father in the Son, and out of the Son from the Father; wherefore he saith, In that day ye shall know that I am in the Father, and the Father in me, and ye in me, and I in you. John xiv. 11, 20. What is here asserted, may also be illustrated and explained as follows: The apostles, after they had received the gift of the holy Spirit, preached the gospel through a great part of the world; and this of themselves from the Lord, for Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own intelligence; the Lord filled them all with his spirit, but each took according to the quality of his peculiar perception, and exercised it according to the quality of his power.

The same truth is capable of receiving further illustration, from the nature and state of man. Evil derived from parents, which is therefore called hereditary, acteth in and upon every man; so, also, doth good from the Lord; the latter acting from within, the former from without. Now, if evil acted by or through man, he would not be capable of reformation, nor yet a subject of blame; and in like manner, if the Lord thus acted by or through him, he would not be capable of reformation. But since each depends on the free choice of man, he be-

comes guilty when he acteth of himself from evil, and guiltless when he acteth of himself from the Lord, or from good. Thus the capacity of reformation is owing to this freedom of choice with which every man is endowed.

Again; the soul acteth in and upon the body of every man, but not by or through the body, for the body acteth of itself from the soul. The soul and the body do not consult and deliberate with each other, nor does the soul command or request the body to do, or to say, this thing or that, nor does the body request the soul to give and supply it with power and assistance; for all that the one hath belongs to the other, and this mutually and reciprocally.

Just so it is in respect to the Lord's divinity and humanity; for the divinity of the Father is the soul of his humanity, and the humanity is his body; and the humanity doth not inquire of its divinity what it shall speak, or what it shall do. Wherefore the Lord saith, at that day ye shall ask in my name, and I say not unto you that I will pray the Father for you, for the Father himself loveth you because ye have loved me. John xvi. 26, 27. At that day, meaneth after his glorification, that is after his perfect and complete union with the Father.

THE DIVINE TRINITY.

The doctrine of the Trinity is to the church what the inmost sanctuary and altar were to the temple. The expedience of this doctrine may appear from hence, that by this alone we acquire a right idea of God. That there is a divine Trinity, of Father, Son, and Holy Spirit, is manifestly declared in the Word. Thus, go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Matt. xxviii. 19.—Again; there are three that bear record in heaven, the Father, the Word, and the Holy Spirit. 1 John, v. 7.

There are general, and also particular essentials of every one thing; which, together, constitute an essence. The general essentials of every one man, are his soul, body and operation; and that these constitute one essence, is evident from this circumstance, that one existeth by derivation from the other, and for the sake of the other, in a continued series, for man hath his beginning from the soul, which is the very essence of the seed, and which is not only the initiating, but the producing cause of all the parts of the body in their respective order, and afterwards of all acts proceeding from the soul and body united, which are called operations. Wherefore,

from this circumstance of the production of one from another, it is evident that these three are of one essence, and therefore called three essentials.

That these three essentials, soul, body and operation, did and do exist in the Lord God the Saviour, is generally acknowledged. That his soul was from Jehovah the Father, can only be denied by antichrist; for in the Word he is called the Son of God, the only begotten Son, of the Father. Wherefore the Divine of the Father answering to the soul in man, is his first essential, that the Son, who was born of the mother Mary, is the body of that divine soul, is a consequence of its conception; for nothing is provided in the womb of the mother except a body, conceived by, and derived from, the soul; this, therefore, is the second essential. That operations constitute the third essential, is a consequence of their proceeding from soul and body together, for such things as proceed are of the same essence of those which produce them; that the three essentials, which are Father, Son, and Holy Spirit, are one in the Lord, like soul, body and operation in man, is evident from the words of the Lord, declaring that he and the Father are one, and that the Father is in him and he in the Father; and in like manner, he and the Holy Spirit are one.

inasmuch as the Holy Spirit is the Divine that proceedeth out of the Lord from the Father, as shown above.

When it is said that Father, Son, and Holy Spirit are the three essentials of God, like soul, body and operation in man, it may appear to human reason as if those three essentials were three distinct persons, which cannot possibly be true; but when it is understood that the divine of the Father, which constitutes the soul, and the divine of the Son, which constitutes the body, and the divine of the Holy Spirit, or the operation of the two combined, are the three essentials of one God, this the understanding mind can apprehend, for there is peculiar divinity of nature in God the Father, in the Son, derived from the Father, and in the Holy Spirit proceeding from both, which being of the same essence and the same mind, constitute one God. But if those three divine natures are called persons, and have each of them their particular attributes allotted them, as when imputation is ascribed to the Father, mediation to the Son, and operation to the Holy Spirit, in this case the divine essence is divided, which yet is one and indivisible, and thus none of the three is God in perfect fullness, but each in subtriplicate power, which is a conceit that every sober and sensible man must, of necessity, reject. How plain

therefore is it to discern a Trinity in the Lord from the trinity discernible in every individual man. For in every individual man there is a soul, a body, and operation; so is there also in the Lord, inasmuch as in him dwells all the fullness of the God-head bodily; wherefore the Trinity in the Lord is divine, but in man it is human.

It is written in the Word, that Jehovah God dwells in light inaccessible; who then could approach him unless he had come to dwell in accessible light, that is, unless he had descended, assumed the humanity, and in this made himself the light of the world. It is therefore necessary that we should go to the God of the Word, and thus to the Word itself, and enter by the door into the sheepfold, that is, into the church, and then shall we see as from a high mountain, not only the errors of others, but also our own former bewildered wanderings in the dark forest at the foot of the mountain; then shall we learn that all power in heaven and in earth is given to the Son, who is the Word itself, and that he alone is able to lead us into the true Canaan which abounds with good and truth, the real milk and honey which is free to every one in that state, which state is thus described by the prophet Jeremiah: This shall be the covenant which I will make with the house of Israel; after those days, saith the Lord,

I will put my law in their inward-parts, and write it in their hearts; and they shall teach no more every man his companion, and every man his brother, saying, know the Lord, for they shall all know me from the least of them unto the greatest of them. Chap. xxxi. 33, 34. And again, in Isaiah, There shall go forth a rod out of the stem of Jesse, and truth shall be the girdle of his reins; then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid. Chap. xi. For the earth shall be full of the knowledge of God; that is, the external man shall then be filled with the good and truth which constitute the internal man, and thereby shall his passions be subdued, and he become subservient to the internal man.

CONSCIENCE.

Such persons as enjoy conscience when they act according to its dictates, are in the tranquillity of peace, and in eternal blessedness; and they suffer a certain uneasiness, or want of tranquillity, when they act contrary to it. But what conscience is, may be illustrated by examples. A priest possesses conscience, who has a spiritual willingness to teach truths, that he may promote the salvation of his flock; but if he does it with any other view, or to any other

end, he is without conscience. A judge, who regards justice only, and administers it with judgment, possesses conscience; but if he is swayed by interest, by friendship, or favor, he is without it. Again; supposing a man to be in possession of anothers property, without his knowledge, so that he might detain it as his own, without fear of the law, or the loss of honor and reputation; and notwithstanding this, supposing that he restores it to its proper owner, because it is not his own; such a person has conscience, for he performs an act of justice for its own sake. Lastly; supposing a man has it in his power to obtain some place or office, but resigns his claim to another who is also a candidate, because he knows him to be better qualified to be useful to society, such a one, in thus consulting the good of society, approves himself possessed of a good conscience. All such as have conscience when they speak, speak from their heart, and act from the heart, in all their dealings, for their minds not being divided, they speak and act that which they understand and believe to be true and good. Hence it follows, that they, whose minds are eminently enlightened with the truths of faith, and who enjoy a clearer perception, may have a more perfect conscience than those who are less enlightened, and whose perception

is more obscure. In a true conscience, consists the very essence of man's spiritual life; for in this his faith is conjoined with charity. So that to act from conscience, is, with those who possess it, to act from their spiritual life; and to act contrary to conscience, is to act contrary to their life. Besides, who cannot learn what conscience is, from common discourse; as when it is said of any particular person, he has a conscience, who does not understand by the expression that he is a just and upright person; and on the contrary, when it is said, he has no conscience, who does not understand the expression to signify that he is destitute of integrity.

THE SACRED SCRIPTURE; OR, WORD OF THE LORD IS DIVINE TRUTH ITSELF.

It is universally confessed, that the Word is from God, is divinely inspired, and of consequence holy; but still its divinity is not well understood at this day. To those who read in the letter, it appears very like common writing, composed in a strange style; and they will naturally say, what is the meaning of this or that passage; is it possible this should be divine? is it possible that God, whose wisdom is infinite, should speak in this manner?

But he who reasons thus, does not reflect that Jehovah the Lord, who is God of heaven and earth, spake the word by Moses and the prophets; and that, consequently, it must be divine truth. Nor does he consider that the Lord the Saviour, who is the same with Jehovah, spake the word written by the evangelists, many parts from his own mouth, and the rest from the spirit of his mouth, which is the Holy Spirit, by his apostles. Hence it is, as he himself declares, that in his words there is spirit and life. John vi. 63. Jesus said to the woman at Jacob's well, If thou knowest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldest ask of him and he would give thee living water.—Whoso shall drink of the water which I shall give him, shall never thirst; but the water that I shall give him, shall be in him a fountain of water springing up into eternal life. John iv. 6—10. By Jacob's well is here signified the word; for which reason the Lord, who is the Word, sat there, and conversed with the woman, and by living water, is signified the truth of the word.

The reason why the words of the Lord are truth and life, is, because he is the truth and life, as he teaches in John. I am the way, the truth and the life. Chap. xiv. 6. Again; chap. i. 1, 2, 3: In the beginning

was the Word, and the Word was with God, and God was the Word. In him was life, and the life was the light of men. By the Word is meant the Lord as to truth, in which alone there is life and light. Hence it is, that the Word, which is from the Lord, is called a fountain of living water. Jer. ii. 13. The Word is sometimes called the sanctuary, and the tabernacle, wherein the Lord dwelleth with man.

The natural man, however, cannot still be persuaded to believe, that the Word is divine truth itself, in which is divine wisdom and divine life. There are two things which proceed from the Lord, viz., divine love and divine wisdom; or what is the same thing, divine good and divine truth, and the Word in its essence, is both. And hence the Word conjoineth man with the Lord, and openeth heaven, and thereby fills man with the goods of love, and with the truths of wisdom. But they only receive life from the Word, who read it with a desire to apply the truths thereof to the regulation of their lives. But the reverse of this happens to those who read it to procure for themselves worldly riches and reputation.

The following illustration is given that the natural man may have some idea of the spiritual sense. In the Word we find frequent mention made, sometimes of Edom,

of Moab, of the children of Ammon, of the Philistines, of Tyre and Sidon, and of Gog; they who do not know that by these names the things of heaven and the church are signified, may be easily led to suppose that the word speaks much about people and nations; and but little about heaven and the church; but if such persons were acquainted with what is signified by these people and nations, this might lead them out of error into truth. Frequent mention is made of gardens, groves, wood, as the olive, the vine, the cedar, the poplar, and the oak; and also of lambs, sheep, goats, calves, oxen, and likewise of mountains, hills, valleys, fountains, rivers, waters, and the like. Now, without an understanding of the spiritual sense of the Word, we may be led to suppose that nothing further is meant by these things than what is expressed in the letter; for he little thinketh, that by a garden, a grove, and a wood, are meant wisdom, intelligence, science; that by the olive, the vine, the cedar, the poplar, and the oak, are meant the good and truth of the church, under the different qualities of celestial, spiritual, rational, natural, and sensual. That by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity and natural affection; that mountains, hills and valleys, are meant the higher, the lower, and the lowest things,

relating to the church. The case is in like manner altered, when the reader is aware that by Egypt, is signified what is scientific; by Ashur, what is rational; by Edom, what is natural; by Moab, the adulteration of good; by the children of Ammon, the adulteration of truth; by the Philistines, faith without charity; by Tyre and Sidon, the knowledge of goodness and truth; by Gog, external worship without internal; and that in general, by Jacob, in the Word, is meant the church natural; by Israel, the church spiritual; and by Judah, the church celestial.

When the mind is opened to this knowledge, it may be able to conceive that the Word treats solely of heavenly things, and that the earthly things mentioned in it are only the subjects wherein those heavenly ones are contained. But take another instance for illustration of truth. We read in Isaiah, In that day there shall be a highway out of Egypt into Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, which Jehovah Zebaoth shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, my blessing. Chap. xix. 23.—

By these words, in their spiritual sense, is signified that at the time of the Lord's coming, the scientific, the rational and the spiritual, should make one; and that then the scientific should serve the rational, and both the spiritual; for, as was said above, by Egypt is signified the scientific; by Ashur or Assyria, the rational; and by Israel, the spiritual. By the repetition of the words, in that day, is meant the first and second coming of the Lord.

In every thing divine, there is a first, a middle, and a last; and the first passes through the middle to the last, and thereby existeth and subsisteth. Hence the last is the basis, the first also is in the middle, and by means of the middle in the last, and thus the last is the continent and basis of its spiritual and celestial sense, and these three are called end, cause, and effect.—Thus every divine work is complete and perfect in the last, and likewise, that in the last is contained the whole, because the prior things are contained together in it.

From this ground it is that by the number three, in the Word, according to its spiritual sense, is signified what is complete and perfect, and the all or whole together; and because this is the signification of that number, therefore it is so frequently applied in the Word, when that

signification is intended to be expressed, as in the following places:

Isaiah was to go naked and barefoot three years. Jehovah called Samuel three times, and Samuel run three times to Eli, and Eli understood him the third time. David said to Jonathan, that he would hide himself three days in the field, and Jonathan afterwards shot three arrows at the stone, and David bowed himself three times before Jonathan. Elijah stretched himself three times on the widow's son. Elijah commanded to pour water on the burnt offering three times.

Again; Jesus said, the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Jesus said to Peter, that he should deny him thrice. Jesus said three times to Peter, lovest thou me? Jonah was in the whale's belly three days and three nights. Jesus said, destroy this temple, and in three days I will raise it up. Jesus prayed three times in the garden of Gethsemane. Jesus rose again on the third day. Beside many other places, where the number three is mentioned, in all of which it denoteth a work finished and perfect, because such a work is signified by that number.

There are three senses of the Word, the celestial sense, the spiritual and the natural.

The first sense is in the middle, and by means of the middle in the last, just as the end is in the cause, and by means of the cause in the effect. Hence appears the true nature and quality of the Word, viz: That in its literal sense, which is natural, there is contained an interior sense, which is spiritual, and in this an inmost sense, which is celestial; and that the last sense, which is natural, and is called the literal sense, is the continent and basis of the two interior senses.

The true doctrine of the Word, can be understood by those only who love truths for truth's sake, and apply them to the uses of life; and the reason is, because they are in the Lord, and the Lord in them; for the Lord is truth itself, and the Lord is then loved when men live according to his divine truth. The reason why the Word appears to such in its brightness and transparence is, because there is both a spiritual and a celestial sense in every part of the Word. Hence man acknowledgeth the truth from an interior perception, and afterwards sees it in his own thought, for perception comes from affection, and thought from perception; and thence acknowledgment, which is called faith. The Word, as to its literal sense, is a divine medium of conjunction with the Lord, and of consociation with angels of heaven; and while man

understands the Word in the literal sense, the spiritual angels see it in a spiritual sense, and the celestial angels see it in a celestial sense. For instance, on reading the sixth commandment, thou shalt not kill. By murder, is understood by man not only the taking away another's life, but likewise bearing malice and hatred in heart, and a revengeful spirit against any person; whereas by murder a spiritual angel understandeth the destroying men's souls, and a celestial angel, by murdering, to hate the Lord and the Word. So with respect to the seventh commandment: Thou shalt not commit adultery. By committing adultery, man understandeth to commit whordom, to be guilty of obscene practices, and to entertain filthy thoughts; whereas a spiritual angel, by committing adultery, would adulterate the goods of the Word, and falsify its truths. But a celestial angel by adultery would deny the divinity of the Lord, and profane the Word. Again, in the eighth commandment, thou shalt not steal. To steal, in the natual sense would be, to rob, to defraud, and under any pretence to take from another what belongs to him. But stealing spiritually, would be to deprive others of their truths and goods of faith by means of falses and evils; but a celestial angel by stealing, understandeth to attribute to himself what belongs to the

Lord, and to appropriate to himself what belongs to the Lord. Again, the ninth commandment, thou shalt not bear false witness. By bearing false witness, man understandeth also to tell lies, and to defame any person; whereas a spiritual angel, by bearing false witness understands, to declare and endeavor to persuade others that what is false is true, and what is evil is good, and visa versa. But to a celestial angel, false witness means to blaspheme the Lord and the Word. These instances may serve to show, after what manner the spiritual and celestial sense of the Word is unfolded and extracted from the natural sense, in which they are contained. But still the thoughts of angels and men make one by correspondences, like end, cause, and effect; for ends do actually exist in the celestial kingdom; causes in the spiritual kingdom, and effects in the natural kingdom. Hence then the consociation of men with angels is effected by the Word.

The reason why the consociation of man with the angels is effected by the natural or literal sense of the word is, because in every man, from creation, there are three degrees of life, the celestial, the spiritual, and the natural. Man, however, is in the natural degree, so long as he continues in this world, and at the same time so far in the spiritual degree, as he is principled

in genuine truths, and so far in the celestial degree, as he is principled in a life according to those truths; nevertheless he is not admitted into the spiritual and celestial degrees, till after death; wherefore, when the natural is put off by death, the spiritual and celestial remain. From what has been said, it must appear evidently, that the Word alone containeth spirit and life, as the Lord saith: The words which I speak unto you are spirit and life. John vi. 63. The water that I shall give you shall be in you a well of water springing up into everlasting life. John iv. 14. Labor not for the meat that perisheth, but that meat which endureth unto everlasting life, which the son of man shall give unto you. John vi. 27.

That the quality of the church depends on its doctrine is generally acknowledged, as also, that its doctrine must be drawn from the Word; still it is not mere doctrine but its soundness and its purity, which establisheth the church; consequently the understanding of the Word, for mere doctrine doth not establish and constitute the church in the heart of each individual man, but faith and life in agreement with it.—In like manner, the Word does not establish and constitute the church in the hearts of individuals, but a faith conformable to the truths, and a life conformable to the

goods, which each individual man extracts thence, and applies to his own state and case. The Word is as a mine, in whose depths an abundance of gold and silver is contained; or as a mine which, the deeper it is penetrated, exhibits precious stones of a higher and more excellent value; and these mines are opened according to the understanding of the Word, for if it be not understood as it is, in its true nature, in its interior contents, and in its depths, it is impossible it should constitute the church among men. The Word among such as seek to collect thence the truth of faith and the goods of life, is like treasures hid in a field, and the members of the church have liberty to cultivate this field, and of taking what they please for their own use.

When our Lord appeared among men, he likened the Jewish nation in consequence of their possessing the Word, to a rich man clothed in purple and fine linen, who fared sumptuously every day; and yet this rich man had never extracted from the Word so much truth and good, as to show mercy and compassion to poor Lazarus, who lay at his gate full of sores, for the Jews not only neglected to appropriate to themselves any truth from the Word, but they appropriated falses in such abundance, that at length no truth could be seen by them; for these are not only con-

sealed by falses, but also become obliterated and are rejected. Hence it was that they did not acknowledge the Messiah, although all the prophets had announced his advent.

In many passages of the Word we find anger, wrath, and vengence, attributed to God; and it is said that he punishes, casts into hell, tempts, with many other expressions of a like nature. Now, where all these are believed in a childlike simplicity, and made the ground of the fear of God, and of care not to offend him, no man incurs condemnation by such a simple belief. But where a man confirmeth himself in such notions, so as to be persuaded that anger, whath, vengence, and consequently passions which originate in evil, belong to God, and that he punishes mankind, and casteth them into hell, under the influence of such anger, wrath, and vengeance; in this case his belief is condemnatory because he has destroyed genuine truth, which teaches that God is Love and mercy itself, and goodness itself; and being these, cannot be angry, wrathful, or revengeful. Where such evil passions are attributed in the Word to God, it is owing to appearances only, and such things are but appearances of truth.

The Word is like a garden, which may be called a heavenly paradise, containing delicacies and delights of every kind, deli-

cacies of fruits, and delights of flowers, in the midst of which are trees of life, and beside them are fountains of living water. Whosoever is principled in divine truths, by virtue of doctrine, is in the midst of the garden, amongst the trees of life, and in the actual enjoyment of its delight. Where a man is not principled in truth by virtue of doctrine, but only from the litteral sense, he abides in the bounderies of the garden and sees nothing but forest scenery.

It is to be observed that the literal sense of the Word is a guard to the genuine truths consealed in it, lest they should be injured, and it opperates as a guard; thus the literal sense can be turned in every direction, and be explained according to the reader's apprehension, without its internal being hurt or injured, for no hurt ensues from the literal sense being understood differently by different persons, but the danger is, when a man introduceth falses, which are contrary to divine truths as is the case with those and those only, who have confirmed themselves in falses. From this the Word suffers violence, to prevent which the literal sense is its guard, and it operates as such a guard with those who are in falses from a principle of religion, and yet do not confirm them. This guard is signified by the cherubs, which after the expulsion of Adam and his wife

from the garden of Eden, was placed at the entrance, of which it is written, that when Jehovah God had driven out the man, he placed at the east of the garden of Eden, cherubs, and a flaming sword, which turned this way and that, to keep the way of the tree of life, Gen. iii, 23, 24. By cherubs in this case is signified a guard; by the way of the tree of life is signified admission to the Lord, which men have by means of the truths contained in the spiritual sense of the Word. Divine truth in its ultimates is represented by the flaming sword, which turned every way, which is like the Word in its literal sense, thus capable of being turned. The like is understood by the cherubs made of God over the two extremities of the propitiatory which was above the ark, in the tabernacle. Inasmuch as the Word in its ultimates is signified by cherubs, and also a guard, it is therefore written in the Pslams of David, Jehovah bowed the heavens, and came down, and he rode upon a cherub, xviii, 10, 11. To ride on cherubs, and to sit upon them, meaneth, on the ultimate sense of the Word, Divine truth in the Word, with its nature and quality, is described by the four animals which are called cherubs, in Ezekiel, and likewise by the four animals in the midst of the throne, and near the throne, in Rev. iv. 6.

That the Lord, during his abode in the world, fulfilled all things contained in the Word, and that he was then made divine truth, or the Word, even in ultimates, is understood by these words in John: And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. To be made flesh, is to be made the Word in ultimates, which he exhibited to his disciples at the transfiguration. Matt. xvii. 2. It is there said, that Moses and Elias appeared in glory, and by Moses is meant the Word which was written by him, and in general the historical Word; and by Elias, the prophetical Word.

That the Lord fulfilled all things contained in the law and the prophets, is evident from his words. Jesus said, think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfil. Matt. v. 17. That he, during his abode in the world, fulfilled all things contained in the Word, even to its most minute particulars, is evident from his own words: Verily I say unto you, till heaven and earth pass away, one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled. Matt. v. 18.

Our Lord, by virtue of his fulfilling all the good and all the truth contained in the Word, became good itself, and truth itself;

for whosoever thinketh and speaketh nothing but truth, becomes that truth; and whosoever willeth and doeth nothing but good, becometh that good; and thus the Lord, in consequence of fulfilling all divine truth and divine good contained in the Word, became good itself, and truth itself, thus the Word.

ON FAITH.

All things belonging to the church have relation to charity and faith. Now, since charity and faith are distinctly two, and yet must be united in man, so as to become a one, that he may be a member of the church, or that the church may be in him, it was a matter of dispute among the ancients which of the two was the first or chief constituent of the church, and thus which had a claim to the title of first born.

Faith, by which truth also is meant, is first in respect to time. But charity, by which good also is meant, is first in respect to end, and that which is first in respect to end, is actually the first. In the building of a temple, the first thing in respect to time is, to lay the foundation, and to erect the walls, to cover in the roof, and afterwards to provide an altar, and to raise a pulpit; but the first thing in respect to the end, is the worship of God therein, for the

sake of which all those preparations are made. So with regard to the building of a house; the first thing in respect to time is, to build its exterior parts, and likewise to provide it with all conveniences within; but the first thing in respect to the end, is a commodious dwelling for the master and his family.

From these comparisons it is in every one's power to determine, what in reality is the first object of consideration. For in building a temple or a house, and in the preparation of a garden, we regard use in the first place, and keep that ever uppermost in the mind, while we provide the means for its promotion. We conclude, therefore, that the truth of faith is first in respect to time; but that the good of charity is first in respect to end, and consequently, that this being the primary object of regard, is actually the first born in the mind.

But it is expedient to ascertain what faith and charity are, each in its respective essence; and first, in regard to faith.

True and saving faith, is a faith in the Lord God, the Saviour Jesus Christ. The reason why saving faith is a faith in God the Saviour is, because he is God and man; and he is in the Father, and the Father in him, and thus one; wherefore all who approach him, approach the Father also at the

same time, and thus approach the one and only God; and no faith can be saving that is directed toward any other. That we ought to believe, or to have faith, in the Son of God, the Redeemer and Saviour, conceived of Jehovah, and born of the Virgin Mary, called Jesus Christ, is evident from the injunctions so frequently repeated by him, and afterwards by his apostles. Thus Jesus said: This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day. John vi. 40. They said unto Jesus, What shall we do that we might work the works of God. Jesus answered, and said unto them, This is the work of God, that ye believe on him whom he hath sent. John vi. 28, 29. These things are written, that ye may believe, that Jesus is the Son of God, and that believing ye may have life in his name. John xx. 31. The same sentiment is also expressed in a variety of other passages in the same book; and also by his apostles. Paul says, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God. Gal. ii. 20.

Faith in God the Saviour Jesus Christ, is necessary because such faith is directed towards a visible God, in whom is the invisible, and faith toward a visible God, who

is man and God at the same time, gaineth admission into man; for faith, in its essense, is spiritual, but in its form natural; therefore in man it becometh spiritual-natural, for whatever is spiritual is received in that which is natural, that man may possess it as a something real. Bare naked spirituality, that it may affect man must be attended with perception, and consequently with reception in his mind, and this is not given to man, except in his natural principle.

But a faith without any spiritual essense, is no faith, having nothing in it of a saving nature, being destitute of any spiritual principle in its internals. Such is the faith of all those who deny the divinity of our Lord's humanity. In short, faith directed towards an invisible God, is actually blind, because the human mind does not see its God. Such is the light of faith when directed toward an invisible God, particularly when God is conceived to be spirit; for what must be the consequence of such a conception, but that a man will look upon God as he would look upon ether, and will thus seek him in the universe, and not finding him there will fancy nature to be the God of the universe; when our Lord has declared that no one has ever heard the voice of the Father, or seen his shape. John, v. 37. That whosoever seeth and knoweth him, seeth and knoweth the

Father. John xiv. 7, 8, 9. But very different from the above is a faith directed toward the Lord God the Saviour, who, by reason of his being God and man, may both be approached and seen in thought. Such a faith is not intermediate, but hath a term from which it originates, and to which it is directed back again, and being once received, it abideth forever. The Lord also draws near to every person, in proportion as each person knows and acknowledges him, which is in proportion as each knows and does his commandments; which are, that he shun evils, and do good, and at length he cometh into his house, and maketh his abode with him, together with the Father, who is in him, according to his words in John, xiv. 21, 23. That man is created to inherit eternal life, and that every man may inherit it, provided only he live according to the means of salvation prescribed in the Word.

There are two things which must be united, before it can be said that a man liveth well and believeth aright. These two things are called, in the Church, the internal man, and the external man; when the internal wills what is good, and the external does what is good, then both become one. Then will man subsist and act from God and God will act by man, and as a man comes into this order, he

comes into life, for God cannot do otherwise than save those who live according to his commandments and have faith in him. And as it is impossible for God to condemn any one who lives well and believes aright, so is it alike impossible for him to save any one who liveth a bad life, and is in the belief of falses; for this again is contrary to order, contrary to his own omnipotence, which can only proceed in the way of Justice, and the laws of Justice are truth, which cannot be changed; for the Lord saith, it is easier for heaven and earth to pass, than for one tittle of the law to fail.

Faith in its essence is truth, for it is truth in its light, and consequently, as truth may be procured, so also may faith; for who, if he be so disposed, cannot approach the Lord, and who again if he be so disposed, cannot collect truths from the Word, and truth in the Word, and from the Word, affords light; and truth in the light, is faith. The Lord, who is light itself, entereth by influx into every man, and in whomsoever he findeth truths collected from the Word, he enlighteneth those truths, so that they become constituents of faith, and this is what the Lord says in John, that they should abide in the Lord, and his words should abide in them. Chap. xv. 7. The words of the Lord are truths, which are

capable of being multiplied to infinity. Human intelligence also is from the same source. Divine truth has the capacity inherent in it of being multiplied to infinity, because the Lord is essential Divine truth in its infinity, and he draws all towards himself, but men being finite, can only follow the vein of his attraction according to their capacities.

The prolification of the truths of faith may be compared with the prolification of seeds in a field, which may be propagated beyond the limit of numbers. By seed in the Word, is meant truth; by field, doctrine; and by a garden, wisdom. The human mind is like ground, wherein spiritual and natural truths, like so many seeds, are sown, and may be multiplied without end; and this faculty is derived from the infinity of God, who is continually present in man, with his light and heat, and with his power of generation.

Faith is perfected in proportion to the number and coherence of truths. This must be obvious to every one who takes a rational view of the subject, and considers the effect of multiplied series, when they cohere together as one; for in such a case one particular strengthens and confirms another, and altogether they constitute a form, which, when in action, acts in unity, or as a one. Now, whereas faith in its es-

sense is truth, it follows that faith becomes more and more perfectly spiritual, in proportion to the number and coherence of truths, and consequently less sensual, and therefore more powerful against evils and falses, and thence more and more a living and saving faith.

Man has power to procure for himself the life of charity and faith, by approaching the Lord, who is life itself, and who is continually inviting every man to come to him, saying, He that cometh to me shall never hunger, and he that believeth on me shall never thirst; and him that cometh to me I will in no wise cast out. John vi. 35, 37. But nothing of faith or charity are from man, but from the Lord alone, for it is written, That man can take nothing, except it be given him from above. John iii. 27. And Jesus said, He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. John xv. 5. Therefore man can of himself procure no other faith than such as is natural, which is a persuasion that a thing is true, because some person of authority has said it, nor any other than natural charity, which is an endeavor to merit favor for the sake of some recompense, in which faith and charity there is no life from the Lord. Nevertheless, by such natural faith and charity, man prepareth

himself to become a receptacle of the Lord, and according to the manner and measure of such preparation, the Lord entereth and causeth man's natural faith to become spiritual faith, and his natural charity to become spiritual charity, and thus makes them both alive; these effects are produced in those who approach the Lord, as the God of heaven and earth. Man was created an image of God; a habitation in which God might dwell, wherefore the Lord saith, He that hath my commandments, and doeth them, he it is that loveth me, and I will love him, and will come unto him, and make my abode with him. John xiv. 21—23. And again. Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and sup with him and he with me. Rev. iii. 20. Hence results this conclusion, that as man prepareth himself in a natural way, to receive the Lord, so the Lord entereth, and maketh all things within him spiritual, and thus alive. But in proportion as man does not prepare himself, he removeth the Lord from himself and doeth all things himself, of himself; and whatsoever a man doeth of himself, hath not the least principle of life in it.

It is written, that man was created an image of God, and that God breathed into his nostrils the breath of life; by which is

meant that man is an organ of life, and not life itself, for God could not create another being like himself; had this been possible there would have been as many Gods as men, nor was it in his power to create life, in like manner as light cannot be created, but he could create man a form receptive of life, as he created the eye a form receptive of light. Neither was it in God's power, nor can it be, to divide his own essense, that being one and indivisible.—Since, therefore, God alone is life, it follows indisputably, that God, from his life, quickeneth, or giveth life to every man. This being the case, it follows also, that God entereth by influx into every man, with all his divine life, that is, with all his divine love, and all his divine wisdom, these two constituting his life, even as the sun of this world with all its essense, consisting of heat and light, entereth by influx into every tree, fruit and flower, and every object taketh in its portion of this common influx; yet the sun does not divide his light and heat. Here the words of our Lord may be applied: Your Father maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Matt. v. 45.

The Lord also is omnipresent in his whole essense, and it is impossible for him to take any thing from it, but he giveth it whole,

and affords every man a capacity of taking little or much. He says, also, that he will abide with those who keep his commandments, and that the faithful are in him, and he in them; all things are full of God, and every one takes his portion from that fulness.

Man is created to this end, that he may be conjoined with God, for he is created a native of heaven, and also of this world; and as a native of heaven, he is spiritual, but as a native of this world, he is natural; and the spiritual man has power to think of God, and to be affected with what proceeds from him, and also to love him; whence it follows that he has a capacity of being conjoined with God; but conjunction with God can be formed only through the medium of the Son. For the Scripture says, that the Father was never either seen or heard, neither can be, consequently that he does not operate in man of himself, as he is in his essense, for the Lord says, No one knoweth the Father, but the Son, and he to whom the Son will reveal him. Matt. xi. 27. The reason is, because he is in the inmost principles of all things relating to wisdom and love, with which man can have no possible conjunction. Therefore Moses was told, that no man can see God and live. Exod. xxxiii. 20. But that conjunction may be had with the Father by the Son,

who is in the bosom of the Father. He alone has seen the Father, therefore he alone can reveal the things that are of God, as he declares in the following passages: In that day ye shall know that I am in my Father, and ye in me, and I in you. John xiv. 20. I have given them the glory which thou hast given me, that they may be one, as we are one, I in them and thou in me. John xvii. Jesus says, I am the way, the truth and the life, no man cometh unto the Father but by me; he that seeth me seeth the Father also, and he that knoweth me knoweth the Father. John xiv. 6. I am the door, by me, if any man enter in, he shall be saved; but he that climbeth some other way, the same is a thief and a robber. John x. If a man abide not in me, he is cast forth as a branch, and is withered, and man gather them, and cast them into the fire, and they are burned. John xv. 6.— The reason is, because the Lord our Saviour is Jehovah, the Father himself, in a human form; for Jehovah descended, and was made man, that he might be able to approach to man, and man to him, and thus conjunction be effected, and by conjunction man have salvation and eternal life. The reciprocality of conjunction is taught by the Lord when speaking of Philip, believe me, that I am in the Father and the Father in me. John xiv. 10.

The Lord declares the same of his conjunction with man, that it is reciprocal; for he says, Abide in me and I in you, he that abideth in me, and I in him, the same bringeth forth much fruit. John xv. 4, 5. In that day ye shall know that I am in the Father, and ye in me, and I in you. John xiv. 20. He that heareth my voice and openeth the door, I will come in to him, and sup with him, and he with me. Rev. iii. 20. From these plain expressions, it is evident that the conjunction of the Lord and man is reciprocal; and it follows, of course, that man ought to conjoin himself with the Lord, in order that the Lord may conjoin himself with him, for otherwise there can be no conjunction. This reciprocal conjunction of the Lord and man, is effected by means of charity and faith, for so far as man is in the good of charity, and the truths of faith, so far he is in the Lord, and the Lord in him.

The whole man, according to his measure and quality, with regard to his mind or his essential quality, is in every work which proceeds from him. By mind, is meant the affection of his love, and the principle of thought thence derived, these form his nature, and in general his life; works viewed in this light, are like so many mirrors reflecting the true and real image of the man. The case is similar with brutes; a wolf

will be a wolf, a tiger is a tiger, in all his actions; the same is true of a sheep and a kid in all their actions; in like manner, all man's works partake of his true nature.—The Lord says, A good man, out of the good treasure of his heart bringeth forth that which is good, and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil. Luke vi. 45.

Charity and works are distinct from each other, like will and action, and like an affection of the mind and an operation of the body; also like the internal man and the external, and these are distinct from each other like cause and effect, for causes of all things are formed in the internal man, and the effects thence resulting are produced in and by the external. Hence charity, as it has relation to the internal man, consists in willing what is good; and good works, as they have relation to the external man, consist in doing good, from and under the influence of a good will.

The will also seeks out in the understanding, the means and methods of attaining its ends, which are effects; and thus, in the understanding, it betakes itself to the light, in order that it may discern, not only the reason why, but also the occasions when and how it should determine itself to actions, and thus produce its effects, which are works; and at the same time, in the un-

derstanding, it seeks and finds its power of action; from whence it follows that works, in respect to their essense, are of the will; in respect to form, are of the understanding; and in respect to act, are of the body; and thus charity descends into good works. Man himself, is like a tree; in its seed, there lies hid as it were, an end, intention, and purpose, of producing fruits; in which respect the seed corresponds with the will of man, which, as was observed, contains those three things The seed, from its interior parts, springs forth from the earth, and clothes itself with branches, buds, and leaves, and thus provides itself with means adapted to its ends, which are fruits; thus a tree corresponds with the understanding in man, and its fruits correspond to good works in man. St. Paul declares that man is a temple of God; in this case, salvation and eternal life are the end, intention and purpose of man, as a temple of God. The doctrines of faith and charity he obtains from his parents, his masters, and spiritual teachers; and when he comes to riper years, he collects them from the Word, and other books of instruction; all these are means conducive to the end, and in these there is correspondence with the understanding. Lastly; he is directed, and determined to the performance of uses, according to the doctrines he has imbibed as

means, and this is effected by acts of the body, which are called good works, and thus the end, by means of causes, produces effects, which effects, in regard to their essense, are of the end; in regard to their form, are of the doctrines of the church; and in regard to act, are of uses. Thus man becomes a temple of God.

The reason why a true faith abideth with those who believe the Lord to be the Son of God is, because they also believe him to be God, and faith is not faith unless it be directed toward God; and according to the Lord's words to Peter, the true church is built on this faith. When Peter said, Thou art the Christ the Son of the living God; Blessed art thou Simon, and I say unto thee, upon this rock will I build my church, and the gates of hell shall not prevail against it. Matt. xvi. 16, 17, 18.

By rock is meant divine truth, which is the primary or chief of all truths; the second principle of the true faith is, to believe that the Lord is God of heaven and earth; this is proved by his words in Matt. xxviii. 18. That he hath all power in heaven and in earth. The third mark of true faith is, that they believe that the Lord is one with the Father, and is the Father himself in the humanity. This is proved by the Lord's word, that he and the Father are one. John x. 30. These three precious

marks of faith, are a treasure in the hearts, and a jewel in the mouths of all those who truly believe the Lord to be God of heaven and earth.

THE DOCTRINE OF CHARITY.

From the doctrine of Faith, we next proceed to doctrine of Charity, for Faith and Charity are conjoined like truth and good, or like light and heat in time of spring. We use this similitude, because spiritual light which is the light that proceedeth from the sun of the spiritual world, in its essense is truth, and in consequence truth in that world, shines with a splendor according to its purity, and spiritual heat, which also proceeds from the same sun, in its essense is good. Hence it follows, that there is a similitude between these two and the two properties of the same name in the natural world; that is to say, that as by their conjunction the earth puts forth its blossoms, so by their conjunctions the human mind puts forth its blossoms, but with this distinction, that the blossoming of the earth is occasioned by natural heat and light, whereas the blossoming of the human mind is occasioned by spiritual heat and light, and of consequence this latter blossoming, as being of a spiritual nature, consists of wisdom and intelligence. There is

also a correspondence between the earth and the human mind. Hence the mind, wherein faith is conjoined with charity, and charity with faith, is in the Word likened to a garden, and is also understood and signified by the garden of Eden.

All things in the universe which are in divine order, have relation to good and truth; there is nothing in heaven, nor in the world, which does not respect these two principles. The reason is, because both good and truth proceed from God, from whom are all things; hence it appears how necessary it is for man to know what good and truth are, and how they have a mutual regard to each other, and are reciprocally conjoined. Divine order requires that good and truth should be conjoined, and not be separated, that so they may be one, and not two, for they proceed in conjunction from God, and they are in conjunction in heaven, and therefore they ought to be in conjunction in the church. This conjunction is in heaven called the heavenly marriage, for all there are the subjects of such marriage; thus the Lord is called a bridegroom and husband, while heaven and also the church are called the bride and wife. Hence it is evident that good loves truth, and that truth in return loves good, and that they have a mutual desire to be conjoined; that member of the church,

therefore, who has no such love and desire, is not a subject of the heavenly marriage, for the church is not in him.

Man is so created, as to be, at one and the same time, both in the spiritual world and in the natural world; and being so created, he is endowed with an internal and an external; with the good, the internal is in heaven and its light, and the external in the world and its light, which latter is with them illuminated by the light of heaven, so that the internal and external act in unity, like cause and effect; but with the bad the internal is in hell and in its light, which light, with respect to that of heaven, is thick darkness. The internal and external man of which we have been speaking, are the internal and external of the spirit of man, for the body does nothing from itself, but from the spirit which is within it; the spirit of man, after its separation from the body, retains the same capacity of thinking and willing, of speaking and acting, as before; thought and will then, constitute its internal, and speech and action its external.

Man is not born for the sake of himself, but for the sake of others, or else no society could be kept together, nor could any good exist in it. It is a common saying, that every man's nearest neighbor is himself; but the doctrine of charity teaches in

what sense this saying is to be understood. Every one is bound to provide for himself the nesessaries of life, food, raiment, a house to dwell in, and other things, which the wants of civil life, and his particular calling require; he is further bound to provide such things, not only for himself, but also for his family, and not only for the present time, but also for the time to come, for otherwise being in want of all things, he could be in no state or capacity of exercising charity. But in what sense a man ought to regard himself as his nearest neighbor, may appear from the following similar cases. Every man ought to provide convenient food and raiment for his body, this must be the first object of his care; but the end in view must be, that he may be in a state to serve his fellow citizens, his country, the church, and thus the Lord. Hence it appears, what is first in respect to time, and what is first in respect to end, and that the object which is first in respect to end, is that, to which all intermediate objects have reference; this case may be compared with that of a man who buildeth a house, his first business is to lay the foundation, but the foundation is laid for the sake of the house, and the house is built for the sake of a place to dwell in.

To love our neighbor, is not only to will and do good to a relation, a friend, and a

good man, but also to a stranger, an enemy, and a bad man. Charity towards a relation and friend, is expressed by direct acts of kindness; but towards an enemy and a wicked person, by indirect acts of kindness, as by exhortation, by correction, and by punishment for their amendment. Thus a father expresseth his love toward his children by correcting them when they do amiss; and on the other hand, if he do not correct them when they need correction, he then loves their vices, and such love cannot be called charity.

Charity has its residence in the internal man, and when a man possessed of charity resists an enemy, and punishes the guilty, and chastiseth the evil, he effecteth this by means of the external man, and of consequence, when he hath effected it, he returneth into the charity which is in the internal man, and then, as far as he is able, or as far as it is expedient, wisheth well to him whom he has punished, and from a principle of good will doeth him good.—Charity, where it is genuine, is always attended with zeal for what is good, which zeal in the external man may look like anger and flaming fire, yet on the repentance of its adversary, it is instantly extinguished and appeased.

As man is born to eternal life, and is introduced into it by the church, therefore

the church ought to be loved by him as his neighbor in a higher degree, for she teaches the means that lead to eternal life, and introduces him into it, leading him to it by the truths of doctrine, and introducing him into it by the goods of life. We do not mean that the priesthood should be loved in a superior degree, but that the good and truth of the church should be loved, and the priesthood on their account, since the priesthood is designed only to act as a servant to such good and truth, and should be respected in proportion to the service which it yields. There is also a further reason why the church is our neighbor and entitled to a superior degree of love, and consequently to be ranked above our country, and this is, because man, by his country is initiated into civil, but by the church into spiritual life, which latter distinguishes man from a mere animal; besides, civil life is but temporal, and it comes to its end, and is as if it had never been, whereas spiritual life, having no end, is eternal, and may therefore be said to have a real essense or being.

They who love the kingdom of the Lord, love the Lord above all things, and are thus influenced more than others by love to God, for the church in heaven and throughout the earth, is the Lord's body, the members thereof being in the Lord and the Lord in

them. Love, therefore, towards the kingdom of the Lord, is love towards our neighbor, in all its fulness. Love to the Lord, is a universal love, and is consequently in all and every thing that belongs to spiritual life, as well as in all and every thing that belongs to natural life, for love has its residence in the highest principles, and the highest descends by influx into the lower, communicating life to them, just as the will entereth into the whole of the intention and thence descends into action, and as the understanding enters into the whole of the thought, and thence into the speech;—wherefore the Lord saith, Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you. Matt. vi. 33. That the kingdom of God, and of the heavens, is the Lord's kingdom, is plain from this passage in Daniel, And behold, one like the Son of Man came with the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Chap. vii. 13, 14.

The reason why good is our neighbor is, because good belongs to the will, and the will is the essense of the life of man; truth in the understanding is also our neighbor,

but only so far as it proceeds from good in the will, for good in the will forms itself in the understanding, and there renders itself visible in the light of reason, to love what is good in another from a principle of goodness in ourselves, is genuine love towards our neighbor, for in this case, our own and our neighbor's goodness mutually kiss, and conjoin themselves together.

This tenet, that it is the first part of charity to do no evil to our neighbor, and the second to do him good, occupies the first place in the doctrine of charity, for it is as a door to it; to will evil and to do good, are in their nature opposite to each other, for evil is grounded in hatred toward our neighbor, and good in love toward him; or, in other words, evil is our neighbor's enemy, and good his friend, which two cannot possibly exist together in one and the same mind, that is, evil in the internal man, and good in the external. That a man cannot do good which is truly so, before evil is put away, for the Lord says, Do men gather grapes of thorns, or figs of thistles? A corrupt tree cannot bring forth good fruit. Matt. vii. 16, 17. Wo unto you scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup

and platter, that the outside of them may be clean also. Matt. xxiii. 25, 26.

Man ought to purify himself from evils, and not wait for the Lord to purify him by an immediate act of his power, for in this case he would be like a servant, with his face and clothes all bedaubed with soot and dirt, who would go to his master, and say, master, wash me. Would not his master in such a case, naturally say to him, thou foolish servant, what is it thou sayest: lo, there is water, soap, and a towel, and hast thou not hands of thy own, and strength to use them? Go and wash thyself. Thus too will the Lord God say unto his servant, The means of purification are provided by me, use then these, my gifts and talents, as thy own, and thou shalt be purified.

It is the first part of charity to put away evil, and the second to do good; for it is a universal law, that so far as a person wills no evil, he willeth good; consequently, so far as he turneth himself away from hell, whence all evil ascendeth, he turneth himself towards heaven, whence all good descendeth, and therefore, so far as any one rejects the devil, he is accepted by the Lord, but no man can serve two masters.

No man is able, of his own power and his own strength to purify himself from evils, and yet such cannot be effected without the power and strength of man as his

own, for without this, no one would be able to fight against the flesh and its lusts, which nevertheless is required of all. By man's being created an image of God, is meant his reception of life, that is, of love and wisdom, from God; and by his being created a likeness of God is meant his possessing and exercising such life, as his own, but yet in dependence on the Divine Giver; thus it is plain, that man, being endowed with reason, and thereby exalted above the beasts, ought to resist evils by virtue of the power and strength given him of the Lord, which in every respect of feeling and of sense appear to him as his own, and this appearance is communicated to every man by the Lord, for the sake of regeneration, conjunction, and salvation.

But for men to think that they shall go to heaven, and for this purpose they must do good, this is not to regard recompense as an end, and to ascribe merit to works; for such persons are not influenced by a confidence in the reward to which merit entitles them, but by a belief in the promise made of grace. To these the delight of doing good to their neighbour is a reward, which is eternal and infinitely superior to every natural delight. They who are in the enjoyment of this delight, are unwilling to hear of merit, for they love to do good, and in this perceive true blessedness, and

it grieves them to have it supposed that they do good for the sake of recompense. They are like such as do good to their friends for the sake of friendship, to a brother because he is a brother, to a wife and children, because they are wife and children, to their country, because it is their country, and thus whose actions are dictated by friendship and love.

But the case is very different with those who in their works consider recompense as the only end worth regard; such persons are like those who make professions of friendship for the sake of gain and interest; thence may appear the true ground and nature of the conjunction of love to God and love towards our neighbour; it is an effect of the influx of the love of God towards mankind, the reception of which by man, and his co-operation, is love towards our neighbour, for the Lord says, In that day ye shall know that I am in my Father, and ye in me, and I in you. John xiv. 20.

ON FREE WILL.

Every man is endowed with freedom of will in spiritual things; were it not so, of what use would be the preaching of ministers, instructing us that we must believe in God, be converted, and live a life according

to the commandments in the Word, that we must fight against the lusts of the flesh, and prepare ourselves to become new creatures, with much more to the same purpose. Every person of sound reason must conclude, that all such injunctions are mere empty sounds unless man has free-will in what ever concerns his salvation, and to deny such freedom, is contrary to common sense.

How plain is it for any one to see, if he can but think from reason elevated above the sensualities of the body, that life is not creatable. For what is life, but the inmost activity of love and wisdom, which are in God, and which are God? He whose eyes are open to see thus far, may also see farther, that this life cannot possibly be transcribed into any man, unless love and wisdom be transcribed into him with it, and who can deny that all the good of love and all the truth of wisdom are from God alone, and that as man receiveth them from God, in the same proportion he has life from God, and is said to be born of God, that is to be regenerated; but in proportion as a man doth not receive charity and faith from God, he doth not receive life, which in itself is life from God, but from hell, which life is inverted life, and called in the Holy Scriptures, spiritual death. From what has been said we may perceive that the

following things are not creatable 1, what is infinite; 2, love and wisdom; 3, life; 4, light and heat; 5, activity, considered in itself; but that the organs receptive of the above, are creatable, and are created; light is not created, but its recipient organ, the eye, is created; sound is not created, but its recipient organ the ear, is. It is a law of creation, that wherever there are things active, there are also things passive, and that these two should join themselves together into one, if the active were creatable, as the passive are, there would have been no need of the sun, or of the heat and light thence proceeding, but all created things might have subsisted without them; whereas the fact is, that were the sun with its heat and light to be removed, the whole universe of creation would become a chaos; the same would be the case with man, supposing that spiritual light and heat, which in their essense are love and wisdom, were not to enter into him by influx, and be received by him; for the whole man is nothing but an organized form adapted to the reception of heat and light, both from the natural world and the spiritual. To deny that man is a form receptive of love and wisdom from God, would be to deny the doctrine of influx, and consequently that all good is from God; in which case conjunction with God must also be denied, so that it would

be absurd to talk of man's being the habitation and temple of God.

That man would have no free-will in civil, moral, and natural concerns, unless he had free-will in spiritual, is evident from this circumstance, that spiritual things which are called theological, have their residence in the highest region of the human mind, like a sole in its body. The reason why they reside in that region, is because there is the door, by which the Lord enters into man, below them reside whatever relates to civil, moral, and natural concerns, which receive all their life from the spiritual things that reside above them, and since life is derived by influx from the Lord, entering in at the supreme parts of the soul, and the life of man consists in a power to think and will, and thence to speak and act, in freedom; it follows of course that his free-will in political and natural matters must be derived from this origin, and from no other. By virtue of this spiritual freedom, he is gifted with a perception of what is good and true, and of what is just and right in civil matters, which perception constitutes the very essence of the understanding.

It is generally acknowledged throughout the Christian world that the Word, is in an extensive sense, the law, or a book of laws for the regulation of man's life, that he

may attain eternal life, and what is more frequently insisted on therein, than that he should do good, and not evil, and that he should believe in God, and not in idols. Moreover, the Word abounds with injunctions and exhortations to obedience, and with blessings and promises of rewards for those who practise its precepts, and with curses and threatenings against those who do not practise them. But what purpose would all this be, unless man had free-will in spiritual things. Supposing man to entertain this idea, that he has no power, to understand, to will, or to do any thing in relation to spiritual things, he would naturally ask what then is religion, which consists in doing good, but an empty sound, and what is the Church without religion, and what then are heaven and hell, but fabulous devices invented by priests, to catch the ears of the vulgar, and thereby raise themselves to honour and profit? Hence the question, who can do good of himself, or who acquire faith of himself? the consequence of which, is that they become regardless of both, and live like pagans. But do you, my friend, flee from evil, and do good and believe in the Lord with your whole heart, and your whole soul, and then the Lord will love you, and will give you love as a principle of action, and faith as a principle of belief, and then

you will do good from love, and will believe from faith amounting to trust and confidence, and if you persevere in this course, reciprocal conjunction will be effected between you and the Lord, and this is the essence of salvation and of eternal life.

Predestination is a birth conceived and brought forth by the faith of the present Church, because it springs from the belief of man's absolute impotence, and total want of free-will, in spiritual things; to which may be added as a further cause of its production, the supposition that on man's part the convertion to God is inanimate, in which he is acted upon like a stock or a stone.

It is a primary law of order, that man should be an image of God, consequently that he should be perfected in love and wisdom, and thus become more and more such an image; but without free-will in spiritual things, by which he has the power to turn himself to God and enter into mutual conjunction with him, such operation would be to no purpose, for order is that from which and according to which the whole world and all things were created. God cannot act contrary to order, because that would be to act contrary to himself; of course he leads every man according to order. Supposing it possible for man to have been created without free-will in spiritual

things, what could have been more easy to an omnipotent God, than to cause all mankind to believe in the Lord? Would it not have been in his power to have conferred this faith on every man, immediately by his absolute power, and by making that operation of it which is continually at work to effect man's salvation irresistible? But to this reasoning we reply in the words of Abraham, If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead. Luke xvi. 31.

OF REPENTANCE.

After treating on Faith, Charity, and Free-will, Repentance comes next in order for consideration, since true faith and genuine charity are not attainable without repentance, and none can do the work of repentance without free-will. There are several things which prepare man for the church, and introduce him into it, but acts of repentance alone effect a formation of the church in him; acts of repentance are such as make a man cease to will, and in consequence cease to practise evils, which are sins against God; for repentance to be efficacious must effect the will, and thence the thought, consequently it must be actual and not merely of the lips. That repent-

ance is the first constituent of the church, appears evidently from the Word, for John the Baptist, who was sent before to prepare men for that church which the Lord was about to establish; while he baptized, preached at the same time repentance, because by baptism was signified spiritual washing, which is cleansing from sins; this he did in Jordan, because Jordan signified introduction into the church, being the first boundary of the land of Canaan, where the church was established. The Lord himself also preached repentance for the remission of sins, thus teaching that repentance is the first constituent of the church, and that as a man practises it, his sins are removed.

That man cannot possibly have the church in him until his sins be removed; for who can introduce sheep and lambs into his fields, until he has driven out the wild beasts? Who can form a garden on a piece of ground which is overrun with thorns and briars, before he has rooted out those noxious plants? The case is similar with respect to the evils in man, which are like so many wild beasts, with which the church could no more dwell together, than a man could dwell in a den with tigers and leopards. That actual repentance is absolutely necessary, and that man's salvation depends on it, is plain from many passages in the

Word, such as the following: Jesus began to preach and say, Repent ye, for the kingdom of heaven is at hand. Again, Except ye repent, ye shall all likewise perish.—Again, Repent ye, and be converted, that your sins may be blotted out. There is joy in heaven over one sinner that repenteth; and in a great variety of passages the doctrine of repentance is taught as absolutely necessary to salvation. Should it be asked how repentance is to be performed, I answer, Actually by man's examining himself, knowing and acknowledging his sins, making supplication to the Lord, and beginning a new life. There can be no repentance without self-examination; But to what purpose is self-examination except that a man may know his sins? And to what purpose is such knoweldge, but that he may acknowledge them to be in him? And to what purpose are these three duties, but that he may confess his sins before the Lord, and pray for divine assistance, and thus begin a new life, which is the end to which every previous step has been directed. This is actual repentance. That this is the method by which it is to be performed, may appear plain, from the decalogue, where, in six of the commandments it is only enjoined that man should not commit evil, and the reason is, because unless he remove evils by repentance, he

cannot possibly begin to love his neighbor, and much less God; when nevertheless on these two duties hang all the law and the prophets, that is the whole Word, and consequently salvation. Actual repentance, if it be repeated at stated times, will enable a man to abstain from one or more sins as often as he may discover sin in himself, and in this way he may initiate himself into the actual practice of it, and when in that state, he is then in the way to heaven, for he then begins from natural to become spiritual, and to be born anew of the Lord.

The reason why true repentance consists in a man's examining not only the actions of his life, but also the intentions of his will, is, because understanding and will produce those actions, for man speaks from thought, and acts from will; so that speech is thought-speaking, and action is will-acting; and because this is the source of speech and action, it follows, that those two principles are in fault when the body offends. It is possible, also, for a man to repent of the evils which he has committed in the body, and still to think and will evil; but this is like cutting down the trunk of a bad tree, and leaving its roots in the ground, from which the same bad tree grows and spreads itself in all directions. Far different is the case when the root also is plucked up. And this is effected in man

when he examines not only the actions of his life, but likewise the intentions of his will, and at the same time removes those evils by repentance. Man examines the intentions of his will at the same time he examines his thoughts, for the intentions manifest themselves in the thoughts; thus, while his thoughts are busied about revenge, adultery, theft, false witness, blasphemy against God, the holy Word, the church, &c., he also wills and intends such evils; but should he turn his attention towards his thoughts, and ponder in his mind whether he would commit the evils he finds there, supposing no fear of the law, or the loss of reputation; and then should he determine not to cherish them in thought or will, because they are sins, such a person performs true and interior repentance; whoso practises such repentance repeatedly for any length of time, will perceive the delights of evil, when they return, as undelightful, and will at length condemn them. This is what the Lord meant when he said, Whosoever will find his life shall lose it; and whosoever will lose his life for my sake, shall find it. The reason why we should give up our lives for the sake of Christ is, because he is God of heaven and earth, the Redeemer and Saviour, to whom belong omnipotence, omniscience, omnipresence, mercy itself, and at the same

time righteousness; also, because man is his creature, and the church his sheepfold. He is the true Shepherd and the sheep should look to no other; that he alone ought to be approached and worshipped, is insisted on in these words in John, Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door, is the Shepherd of the sheep. I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly; I am the good Shepherd. Chap. x. 1, 2, 9, 10, 11. Man is forbid to climb up some other way, to prevent his immediate approach to God the Father, who is invisible, and consequently inaccessible, and incapable of conjunction, solely for this end, that man might be saved, for unless God be approached in thought as man, all idea of God is lost, and becomes like bodily vision when directed towards the wide universe, so that it either fixes itself on empty nothing, or on nature; but if we approach the Lord God the Saviour, we approach the Father at the same time. Hence the Lord's words to Philip, He that seeth me seeth the Father.

OF REFORMATION AND REGENERATION.

After treating of repentance, it comes next in order to treat of reformation and regeneration, because these follow repentance and are promoted by it. There are two states into which man must enter, and through which he must pass, that he may from natural become spiritual. The first state is called reformation, and the other regeneration. In the first he looks from his natural state toward the spiritual, with a great desire to attain it; in the other state he becomes a spiritual-natural man. The first state is formed by the truths which belong to faith, by which he looks towards Charity; the other state is formed by the goods of Charity, from which he entereth into the truths of faith, or what is the same thing, the first is a state of thought from the understanding, but the other is a state of love from the will. As this latter state commences, and advances, a change takes place in the mind, for then the love of the will enters by influx into the understanding, acting upon, and leading it to think in concord and agreement with its love; so that in proportion as the good of love fills the first station, and the truths of faith the second; the man is spiritual, and is a new creature. He then acts from charity, and speaks from faith; he sensibly feels the

good of charity, and perceives the truth of faith; he is then in the Lord, he is in peace, and thus regenerate.

That a man cannot enter the kingdom of God except he be born again, is the Lord's doctrine. Verily I say unto thee, except a man be born again, he cannot see the kingdom of God. Again, Verily I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God, that which is born of the flesh is flesh, and that which is born of the spirit is spirit. By the kingdom of God, both heaven and the church are meant.

For the kingdom of God on earth is the church; to be born of water and of the spirit, signifies, by the truths of faith and a life in conformity to them.

That man ought to be regenerated, is obvious also to reason, since he is born with a propensity to evils of every kind, derived from his parents, and these have their abode in his natural man; which of itself is opposed to the spiritual man, and yet he is born to be an inhabitant of heaven, to which state he cannot be admitted unless he be rendered spiritual, which cannot be effected but by regeneration. Hence it necessarily follows, that the natural man with its lusts ought to be conquered, subdued, and inverted, for otherwise he cannot come into a state of peace and rest. The

natural man, considered in himself, as to his nature, differs not from the beasts. The quality of the unregenerated man, is thus described by the prophet Isaiah: The cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it, he shall stretch out upon it the line of emptiness and the plummet of desolation, and the thorn shall come up upon its altars, the thistle and bramble in its fortresses, and it shall be a habitation for dragons, and a court for the daughters of the owl. There shall the great owl make her nest, and lay and gather, and hatch under her shadow; there shall the kites also be gathered, every one with her mate. Chap. xxxiv. 11—15.

Regeneration is effected by the Lord alone, through charity and faith; for the Lord, charity, and faith, make one, like life, will, and understanding, and if they were divided each would perish.

Charity and faith, are called means or mediates, because they conjoin man with the Lord, and cause charity to be charity, and faith faith, which could not be the case, except man also had some share in regeneration. Hence it is said that this work is effected during man's co-operation with the Lord. But since the human mind is such, as to be led entirely by its perceptions to imagine that it works and effects all merely by its own power and strength,

therefore this subject shall be further illustrated.

In all motion, and consequently in all action, there is an active and a passive; that is, a something which acts as an agent, and a something which, being passive, acts from the agent. Hence one action is effected by both, comparatively as a chariot is put in motion by a horse, or as a mill is put in action by a wheel, or a dead power put in activity by a living power, or as the instrumental is acted upon by the principle; in which instances it is well known, that the two together constitute but one action. With respect to charity and faith, the Lord is the agent, and man acteth from the Lord; for the active power or energy of the Lord is in the passive ground of man, where the power of acting well is from the Lord; and thence the will to act is as it were man's, because he is in possession of free-will, so that he has the power to act in unity with the Lord, and conjoin himself with him, or to act from the power of evil, which is extraneous to that of the Lord, and thus to separate himself from him.

That man cannot be regenerated but by successive degrees, is a truth which may be illustrated in the case of all things, in the natural world. A tree does not arrive at the maturity of its state in a single day, neither does a crop of wheat become fit

for the sickle in one day, nor is a house built in one day, nor does man attain to his full bodily stature in one day, much less to the stature of wisdom; so neither is the church established and perfected in one day, nor is it possible for any progression to arrive at its end, unless there be a beginning to set out from. They who form any other notion of regeneration than this, are entirely ignorant of the nature of charity and faith, and the growth of each according to man's co-operation with the Lord. The evils in which man is born are ingenerate in the will of the natural man, and the will inclines the understanding to favor its desires, by thinking in agreement. Hence to effect the regeneration of man, it is necessary that it be done by the understanding, as by a mediate cause, and this is accomplished by the information which the understanding receives, first from the parents and masters, and afterwards from reading the Word, from sermons, from books, and conversation. The subjects which the understanding thus receives are called truths, so that it is the same thing whether we speak of reformation being effected by the understanding, or by the truths which the understanding receives, for truths instruct man in whom, and what he is to believe, and also what he ought to lo; consequently what he ought to will;

for whatsoever a man does is done from the will according to the understanding. Since then the very will of man is by birth evil, and since the understanding teacheth what is evil and what is good, and man has the power to will, or not to will the one, or the other, it follows of consequence, that he must be reformed by means of the understanding. So long, however as he sees and acknowledges in his mind that evil is evil, and good is good, and thinks that good ought to be chosen, so long that state is called reformation, but when he actually wills to flee from evil and do good, then commences the state of regeneration.

In every created thing, there is an internal and an external, the one never exists without the other, as no effect can exist without a cause; every created thing is esteemed in proportion to its internal goodness, and is held of little value in proportion to its internal vileness. Every man will form his judgment according to this rule. The unregenerate man who assumes the appearance of a moral member of society, and a good Christian, may be compared with a mummy laid up in a coffin; on looking into which, the eyes are shocked at the sight of a black corpse. But it is otherwise with the regenerate man; his internal is good, and his external is like to that of any other person, and yet in reality

it differs from that of the unregenerate man, as heaven does from hell, for a soul of good is contained within it. Hence it is evident, that the external derives its value from the internal, and not the contrary; and when a man comes into this state, there arises a combat between the internal and external man.

The reason why a combat arises at that time is, because the internal man is reformed by means of truths; and from these he sees what is evil and false which still abide in the external or natural man. Hence there now arises, for the first time, a disagreement between the new will which is above, and the old will which is beneath; and this disagreement between the two wills is attended with a disagreement also between the respective delights of each; for it is an acknowledged truth, that the flesh is contrary to the spirit, and the spirit to the flesh, and that the flesh with its lusts must be subdued, before the spirit can act, and the man become new. After this disagreement of the two wills, a combat arises, and this temptation or combat is between the truths of good and the falses of evil, for good of itself cannot fight, but it fights by truths, neither can evil fight of itself but by its falses, as the will cannot fight of itself, but by the understanding in which its truths reside. Hence man ought to fight altogether as of himself, since he

enjoys freedom of will to act either in favor of good, or in favor of evil, he acts in favor of the Lord, if he abide in truths from good, and in favor of the devil if he abide in falses from evil. Hence it follows, that whichsoever obtains the victory, whether it be the internal man, or the external, hath dominion over the other.

That the regenerate man is renewed, or made new, is a doctrine confirmed both by the Word of God, and also by reason. Thus it is written: Make ye a new heart, and a new spirit, why will ye die, O house of Israel. Ezekiel, xviii. 31. Henceforth know we no man after the flesh; therefore, if any man be in Christ he is a new creature. 2, Cor. v. 16. By a new heart in these passages a new will is meant; and by a new spirit a new understanding, for heart, in the Word, signifies the will, and spirit, when it is joined with the heart, the understanding. It is plain also from reason, that the regenerate man hath a new will and a new understanding, for these two faculties constitute man, and these are the faculties that are regenerated; wherefore every man's true quality is determined by these faculties; he is a bad man if his will be bad, and much more so if his understanding favors the badness of his will. On the contrary, he is a good man if his will be good, and much more so

if his understanding favors the goodness of his will; it is religion alone that renews and regenerates him, for this occupies the supreme seat in the human mind, having under its observation those civil duties which belong to the world, through which also it ascends, like the pure juice in a tree, even to its top, and from that elevated station behold all natural concerns, as a person standing on a high tower, or mountain, looks around upon the plains beneath.

Man by birth is inclined to all kinds of evil, and in consequence of such inclination lusts after them, and so far as he is left at liberty actually commits them; for by birth he lusts for dominion over others, and to possess the property of others, which two lusts destroy every principle of good towards the neighbor, so that he hates every one that opposeth him, and by reason of such hatred breathes a revengeful spirit, in which murder lies concealed, and is cherished. Hence too it is, that he makes light of adultery, and of fraud, which is a clandestine species of theft, and of reviling others, which also is false witness, and whosoever makes light of such crimes is in his heart an atheist; such is man by birth, whence it is evident, that by birth he is a hell in miniature. Now since man, differing from the brute creation, is born, as to the interiors of his mind, a spiritual being,

and of consequence is born for heaven, and yet his natural or external man is, as just observed, a hell in miniature, it follows of course, that heaven cannot be implanted where hell is, until this be first removed. The regeneration of man is effected by means of these three efficients, the Lord, faith, and charity; these three efficients would lie concealed like jewels of the highest price in the bowels of the earth, unless they were opened to view by means of divine truths collected out of the Word. Nay they would lie concealed from the sight of those who deny co-operation, even supposing them to read the Word a thousand times over.

As to what respects the Lord, what person confirmed in the faith of the present day can see with clearness the truths declared in the Word, that he and the Father are one, that he is the God of heaven and earth, and that it is the will of the Father that all should believe on the Son. The reason is, because such persons are not in truths, and consequently not in the light, by which subjects of such a nature can be seen. This may serve to show, that without truths this primary efficient of regeneration cannot be seen; and as to what respects faith, it is alike impossible for it to exist, without truths, for faith and truth make one thing, the good of faith being as a soul

whose body is formed of truths, so that for a man to say that he believes or has faith, and at the same time not to know any of its truths, is like extracting the soul from the body, and conversing with it in its invisible state. Besides, all truths which form the body of faith, emit light from them, by which they illustrate and render its face visible. The case is the same with charity; this emitteth from itself heat with which the light of truth enters into conjunction, as the heat of the sun is conjoined with its light in the time of spring, by which terrestrial animals and vegetables are restored to their states of prolification; even so it is with spiritual heat and light, they in like manner conjoin themselves in man, while he is principled in the truths of faith and at the same time the goods of charity.

From what has been said, it may be concluded, that without truths there can be no knowledge of the Lord, no faith, and thus no charity of course. Without truths, there can be no theology, and where there is no theology, there can be no church.

THE IMAGE AND LIKENESS OF GOD IN MAN.

The following questions were discussed by a company of those who love wisdom. The first question was, what is the image and likeness of God, into which man was

created. And after some discussion, they agreed in the following, and said, an image of God is a recipient of God; and whereas God is love itself, and wisdom itself, an imagine of God is a recipient of love and wisdom from God in it. But a likeness of God is a perfect likeness and full appearance as if love and wisdom were in man, and thence altogether as his; for man has no other sensation than that he loves from himself, and is wise from himself, or that he wills good and understands truth from himself, when nothing of all this is from himself, but from God. God alone loves from himself, and is wise from himself; because God alone is love itself and wisdom itself. The likeness or appearance that love and wisdom, or good and truth, are in man as his, causes man to be man, and makes him capable of being conjoined to God, and thereby of living to eternity; from which consideration it follows, that man is man by virtue of this circumstance; that he can will good and understand truth altogether as from himself, and yet know and believe that it is from God. Man cannot receive any thing of love and wisdom, and retain it, and reproduce it, unless he feels it as his own; and how can conjunction be given with God by love and wisdom, unless there be given to man some reciprocal principle of conjunction, for without such a recipro-

cal principle no conjunction can possibly be wrought, and the reciprocal principle of conjunction is, that man should love God, and relish the things which are of God, as from himself and yet believe that it is from God. Also, how can a man live eternally, unless he be conjoined to an eternal, God; consequently how can man be a man without such a likeness of God in him.

The second question, why man is not born into the science of any love, and yet beasts are born into the sciences of all their loves. Those of the company who first declared their sentiments, said, that man is born without sciences, to the end that he may receive them all; whereas supposing him to be born into sciences, he could not receive any except those into which he was born; in this case neither could he appropriate any to himself, which they illustrated by this comparison: Man at his first birth is as ground in which no seeds are implanted, but which nevertheless is capable of receiving all seeds, and bringing them forth and fructifying them, whereas a beast is as ground already sown, and filled with grasses and herbs, which receive no other seeds, than what are sworn in it; hence it is that man requires many years to bring him to maturity. There were others who said that man is not born into science as a beast, but that he is born with

a faculty to know, and inclination to love, not only the things relating to self and the world, but also the things relating to God and heaven; consequently, man by birth from his parents, is an organ, which lives merely by the external senses, to the end that he may successively become a man; first natural, afterwards rational, and lastly spiritual. The last of those who declared their sentiments said, we are agreed with our brethren in the opinions which they have delivered, that man knoweth nothing from himself, but from others and by others, to the end that he may know and acknowledge that the all of science, understanding, and wisdom is from God, and that man cannot otherwise be conceived, born, and generated of the Lord, and become an image and likeness of him, for he becomes an image of the Lord by acknowledging and believing, that he hath received and doth receive from the Lord all the good of love and charity, and all the truth of wisdom and faith, and not the least portion thereof from himself; and he becomes a likeness of the Lord, by his being sensible of those principles in himself, as if they were from himself; this he is sensible of, because he is not born into sciences, but receives them, and what he receives appears to him as if it was from himself; this sensation is given to man by the Lord, to the end that he may be

a man and not a beast. To this the company all agreed, and came to this conclution, that man is born into no science, to the end that he may come into all, and advance into intelligence, and thereby to wisdom; and that he is born into no love; to the intent that he may come in all love, by applications of the sciences from intelligence, and into love to the Lord by love towards his neighbor, and thereby be conjoined to the Lord, and by such conjunction be made man, and live forever.

The third question for discussion was, What is signified by the tree of life, what by the tree of the knowledge of good and evil, and what by eating thereof? Those who spoke on this question said, that tree signifies man, and the firuit thereof the good of life; hence by the tree of life is signified man living from God, or God living in man, and whereas love and wisdom, and charity and faith, or good and truth, constitute the life of God in man, therefore by the tree of life these are signified, and hence man has eternal life. By the tree of the knowledge of good and evil, is signified man believing that he lives from himself and not from God, thus that love and wisdom, charity and faith, that is, good and truth, are in man, his and not God's; and as man from this persuades himself, that God has implanted himself, or infused his divine principle into

him. Therefore the serpent said, God doth know that in the day ye eat the fruit of that tree, your eyes shall be opened and ye shall be as God, knowing good and evil. Gen. iii. 5. By eating of those trees is signified reception and approbation of good or evil; by the serpent is meant the evil of self-love, and all men who are in the pride of their own understandings from the influence of that love, are such trees. It is a dreadful error therefore to suppose, that Adam enjoyed wisdom and did good of himself, and that this was his state of integrity, seeing that Adam, on eatiug of the tree of knowledge of good and evil, instantly fell from his state of integrity, which state consisted in the belief that his wisdom and power to do good were from God; for this is signified by eating of the tree of life. The Lord alone, when he was in the world, had wisdom, and the power to do good, from himself; inasmuch as the Divine itself was in him, and was his from nativity. From all these arguments they came to this final conclusion. By the tree of life, and by the tree of the knowledge of good and evil, and by eating of them, is meant, that man's true life is God in him; in which case he is in possession of heaven and eternal life; and that man's true death is the persuation and belief, that his life is from himself and not

from God, for that from thence is hell, and eternal death. On comparing the result of the three questions, they perceived that the three were connected in one series, and the result was this: Man was created to receive love and wisdom from God, and yet in all likeness as from himself, which was for the sake of reception and conjunction; and on this account man is not born into any love, nor into any science, nor even into any power of loving and growing wise, from himself; if therefore, he ascribeth all the good of love, and all the truth of wisdom to God, he then becometh a living man; but when he ascribeth them to himself, he becomes a dead man.

RELIGION.

Man need not have recourse to a process of reasoning to prove his own existence, or that of the things subjected to his senses; he might, in that case, end in doubting or denying both the one and the other, as some have done. He feels, and a consciousness of his own existence is an ingredient of that feeling; he sees, and the existence of the object seen is as evident as the act of seeing. Reasoning, or the faculty of combining means to attain an end, is only a power of confirmation. The mind by reasoning merely, only opperates on the

ideas it already has, it arranges and combines them for presentation to its own eye, and then reasoning has discharged its office. The ideas themselves and those which their new relations suggest, are seen by the minds eye, which act of perception, or intuition, is not reasoning. Reasoning therefore, in itself considered, is not a power of perceiving new ideas, but of altering the relations of those already seen, and thus confirming their truth or falsehood, by the new ideas those relations bring before the mental sight. It is directed in this opperation by a higher faculty; hence reasoning requires that both the end and the means be recognized by the faculty which thus governs it. It supposes also, the end already in the mind, else why should reasoning be exercised to attain it. Who would attempt to prove the existance of God, for instance, if he had not already an idea of some such kind of being? Whether that idea be a true one depends originally and continually, on something very different from reasoning. Hence it is obvious that reasoning takes its quality from the end to be obtained by it, and that ever depends on a man's moral character or governing love at the time. If that be evil, reasoning becomes evil also. The selection of the end and the means is not the office of reasoning, but affection, and the affection gives

the power of mental vision, by which the mind sees both the end which affection selects and the means to be used to attain or confirm it.

All reasoning from effects to causes is founded upon analogy. We know nothing of the nature of the relation between any two objects until we have some knowledge of the qualities of both. Previous to that, all reasoning from one to the other is a mere transference of known qualities to an unknown object, with nothing to guide it in their application but some supposed analogy. Hence our real knowledge of causes rises no higher than actual experience. God and nature stand in relation to each other as cause and effect; but so far as the cause is not homogeneous with the effect, no knowledge of the latter will, of itself, advance us one step in the knowledge of the former

We have no knowledge of any thing above the sphere of nature, till something above it has touched the mind and made known its quality. All reasoning from nature to God, being founded upon the supposed analogy which some known causes and effects bear to God and nature, man ascribes to God only such qualities as fall under his own experience and observation. He will not truly call God a spirit, till he knows what a spirit is, nor ascribe love and

wisdom to him till he feels what they are; nor can he see any confirmations of these atributes in the works of creation till their types exist in his own mind. He cannot see that the divine laws are laws of order, till order is first operative in his heart and life. Power is the only attribute which all men have ascribed to the God they worship; but it is only the good man who feels that divine power never operates but in divine love. It is therefore very evident that the knowledge of the true God ever depends on man's truly religious character. He must receive gifts from Heaven before he can acknowledge the beneficence of the giver; he must have cherished purity of heart before God can be in his thoughts. A knowledge of the true God, cannot be derived from the bodily senses, for they know only natural objects; nor from the relations of any ideas gained by them, for they speak only of things homogeneous with themselves. They teach us of physical energies only, and the properties of matter, and no natural effect can indicate a moral and intellectual quality, until the mind is already in possession of that quality.

A house never originally suggested the idea of a man, but when one has the qualities of a man in his mind, he can see the relation between him and a house, and perhaps gain new ideas of a man's wisdom by

contemplating its structure, and see the genius of the man represented in the house he has built. As, therefore, the knowledge of the true God cannot be derived from outward nature, we must look above it to know who and what God is, if we would not worship a gaseous, shapeless deity, consentaneous with the physical energies of nature and the purer principles of matter. Nor can any affections and thoughts of the mind make known who and what God is only as man is in "His image and likeness." "To whom will ye liken me and make equal, and compare me, that we may be like." No description of any object can make it known to us unless some of its qualities are known previously.

A description of this world, for instance, could not convey a single idea to man, unless he had some previous knowledge of the things in it; neither can any description of God and heaven give man any knowledge of them, till something of their nature is already known. Miracles addressed to the bodily eye, can never confer moral affections and thoughts, they can only disturb or confirm those already cherished. Hence it follows that an idea of the true God must be originally a subject of consciousness, by influx from a spiritual sphere within or above the sphere of nature, and totally distinct from it in essense and quali-

ty; it must be from God alone, for he alone can make known his own quality. It is a suggestion that acts in opposition to the proper and peculiar dictates of nature.—The former speaks of spirit, the latter of matter; the former of havenly wisdom, the latter of worldly knowledge; the former purifies the heart, the latter only sheds a false glare in the understanding; the former leads upward and inward, the latter downward and outward. One is the still, small voice, whose accents are not heard till the commotions of man's natural elements are in some measure laid to rest, and the murmurs of the waters of strife have ceased. Then only is its language understood, which speaks as never man spake; the other is loud and clamorous, and points in triumph to the vouchers of its truth, in all which the merely natural man has experienced. Behold I stand at the door and knock, if any man hear my voice and open the door, I will enter in and sup with him and he with me.

If then, the first elements of the knowledge of God be from within, and not from without; if it is God who makes known his own quality; if the suggestion of an invisible, spiritual Being and spiritual properties and affections be at variance with the peculiar dictates of the bodily senses; if man in heart ascribes to God only such at-

tributes as have their rudiments in his own mind, it is obvious that religious knowledge is not a thing of supposition and conjecture, but the real experimental knowledge of the heart and life. It is obvious that it is only as man becomes in some measure like God, that he knows what attributes to ascribe to him; it is only as his heart is purified that he knows who God is. He cannot put a proper meaning upon the divine works until he has proper affections towards the divine Being. Until then, the good and truth man sees, are not genuine, but only apparently so. The laws and works of God assume a different import, they speak a different language, and are viewed with different affections, as his heart becomes pure. Before that they may indicate omnipotence and omniscience, divine anger and divine judgments; but now they speak of infinite love and mercy, infinite order and wisdom. Hence it appears how higher kinds of affections unite themselves with higher degrees of truth, and these again give rise to more elevated affections. This is as it should be. It is in the heart all true knowledge must begin, and there it must end. It is affection that gives truth its life, and it is only in affection that truth can have power to elevate, and give birth to a purer feeling that will elevate still, which is the good of truth.

By experience only can a man become acquainted with his own heart; his confidence in his own ability to know what is good and true, is shaken; he finds there is apparent truth and real truth, and that the latter impresses him most powerfully when he expects the least from his own strength. And as by obedience to the light which breaks in above him, his evils become subdued, he begins to acknowledge the power that gives him the victory over them, and precisely in accordance with that acknowledgment is his heart-felt ascription of all he feels to be good and true to the Giver of the light which enables him to see them as such.

Such is the operation of divine Providence to lead man from the external to the internal; from that state, in which strong from a misconception of his nature, he thinks that goodness and truth originate with himself, to that in which he can see that the Lord giveth them. When purer affections become thus united in the mind with more elevated truths, man can look back on his way, and perceive that Divine Providence, though unseen and unacknowledged, has ever attended him from the innocent affections of infancy, the first seeds of his heavenly Father's planting, through all the stages of maturer life, when they have been hidden by selfish loves and worldly

cares. He now knows that the apparent truths which had lighted his understanding were such as flowed naturally from the state of his affections. He feels that the Lord had not forsaken him as he strayed from the tender loves of infancy, but through all his life spoken to him in a language adapted to his different states, and genuine truth was not given because it was not wanted, and would have been perverted. As he comes now to acknowledge one master, the Lord, within him, the things he had learned under others are illustrated and reduced to order by light and power from within, so that the scientific and moral truths of his external man are made to promote his spiritual advancement. And thus the acquirements of the bodily senses become subservient to the hidden man of the heart, and the external unites with the internal as its evils are removed, to form the perfect man unto the measure of the stature of the fulness of Christ.

But the lineaments of Divine order can be traced even in the disorder which man brings within himself, as the ruins of a well proportioned edifice may still indicate the designs of its projector. Man may pervert the powers by which he wills and understands, but the faculties themselves are not destroyed. He may will what is evil, and think what is false, but while he remains man, he retains the capacity for learning

true wisdom. He may withhold his eye from seeing, and his ear from hearing, but truth still lives in his breast, though buried by selfish and worldly loves.

In this way it is that there are rays flowing from that wisdom which was with God, and was God, to reach every grade of the mental state, from the perfect man to perverted and obdurate nature; from him who is willing to receive good and truth from the Lord, to him who will have none but those of his own making. The light of heaven, in proceeding from the divine source has taken the form of each succeeding state it has reached, till it has merged in a darkness where, if the voice of conscience is heard, it is but to make men tremble and not to purify the heart. Here what is called good and truth, is not such as God gave, but is transmuted by man's evil affections. Here how is the gold become dim, and the most fine gold changed! Yet the Lord does not forsake man even here; he speaks in a voice of terror because man is not prepared to hear the voice of love.—His fatherly care over him is not the less, though man has so far removed himself from the sphere of his benign presence by the evils and disorders of his life, that only language clothed in corresponding forms, is adapted to his state. Here nothing but disorder is seen, and but the threatenings

of vengeance are felt. The divine Word, mindful of the states of all, presents himself under the forms and language of all; he follows man in all his aberrations from divine order. Hence there are truths in the letter of revelation to reach all, into whatever evil and ignorance they reduce themselves. But revelation takes this language in the letter, because it is the highest form of good and truth which the natural man can receive; it must descend so low to reach the natural man's understanding.

The Divine Spirit must have some medium through which it can reach man in every state, and serve to lead him back, so far as man is willing, to divine order. As the works of creation assume a different meaning in the human mind when man is elevated to higher goods and truths, so does revelation, for they have both one Author, and must be filled with the same infinite wisdom. The tendency of the human mind to self-exaggeration, has sometimes led to inferences from the mental endowments of the wisest ancient philosophers, which they would have disclaimed. Their proximity to better light was too obvious to warrant them, notwithtanding their pride of philosophizing, and their moral degradation. There was a prevailing conviction with the ancient philosophers and law-givers, priests and poets, and common people, that unas-

sisted human reason was incompetent to teach man the nature of his God, and of his duty; and yet the wisest among them have been cited as instances of the perfection to which unaided reason can attain. Homer says that Minos, the Cretan law-giver, received his religious institutions from Jupiter, by nine years conversation with him.

Plato says, that all laws came originally from divine inspiration, that virtue is not by nature, but a divine gift. Socrates says that men become good as some become prophets, not by nature but by divine inspiration. The very necessity of self-knowledge was to them so obviously taught by divine command alone, that the maxim, know thyself, was acknowledged to have descended from heaven. All this, though mixed with fables, the meaning of which was lost, or clouded by their own devices, still proves conclusively, the sense entertained by the more enlightened among them of the necessity of light from a higher sphere than that of nature. That this sense was that of the common people is also evident, or a religious system could not have been palmed upon them, for all religious systems that ever existed in the world were supposed, or professed to be the offspring of divine inspiration.

Knowledge from the revelation made subsequently to the Israelites, though less

extensively, was in a similar manner spread among surrounding nations, and blended with that received from a prior source. To this has been added, more or less widely, light from the Christian dispensation, alike blending with the remnants of others.—Probably, all nations upon the face of the globe have felt some rays, however, received by them from the revelation of heavenly light which has been made to the world at different times, like waves from a centre which have succeeded each other till the very extent of their circumference has prevented the centre and source of all from being recognized. The light of nature is only reflected light. Exactly in proportion as the human mind has been placed in a state of freedom by light from revelation, have all improvements in civilization and the arts and sciences advanced. It was never known that a nation immerged from barbarism to any state of civilization without such aid, received in some manner. The atheist and the deist are indebted to the very power they combat, for their weapons; the boasters of the light of nature are indebted to that of revelation for the eyes with which they think they see.

It is the tendency of knowledge, though received in a distorted form, to exalt the natural powers of the mind; hence its natural condition varies with its religion, its

morality and its science. As truth of any kind enters into the mind, and that principle by which it is actuated, it becomes a part of it, a constituent member of the mental fabric as it were, the eye by which it sees, and the arm with which it acts. Man thus receiving increase, his powers and faculties thus strengthened and developed, assumes a nature, religious, moral or intelligent, differing from his former by the kind and degree of that development; if he is under a false persuasion of his own powers, his new possessions are felt as really his own, as those of any former state; thus raised, he is placed on a vantage ground of observation, and casts his eyes abroad over the regions of truth, now apparently subject to his own vision, and marks them as his natural dominions. But all that region not so stamped with the seal of ownership, he considers as debateable ground, or perhaps feels willing to recognize in it the right of another proprietor. It is in this way that false persuasion leads man to account the truths of revelation, as fast as they raise him from his former standing, and appear within his grasp, his natural, rightful possessions.

Hence those truths, moulded and fashioned after his own heart, become as it were, the common law of his mind, whilst the time and manner of their introduction, the

mode and circumstances of their enactment are forgotten, and referred to time immemorial. But others will be judged of by the principles which make up that common law, the customs and usages already established, or rather by the principle which renders them operative in their present shape, be that what it will. If they cannot be made to accord with these, they appear to be laws for which no reason can be given, but of arbitrary appointment, unintelligible, and repugnant to those already in force. They, in consequence of this, become a dead letter, they can have no hold on the affections, add no gem to the diadem of real knowledge, awaken no emotion, but, perchance, that of blind awe or indignation. In short, if habit, education, self-interest, or indifference, restrain the audacity of investigation, they may be called truths of revelation, but such as are above reason, which reason could not discover, and with which it must not concern itself. Thus it is that self-love with its attendant, false persuasion, forgetting that it receives all that is good and true, claim all, and would extend its dominion even to the throne of God himself; and thus the dividing line between the light of nature and that of revelation is drawn by man, and not by God.

But truth cannot be treated in this way and remain uncontaminated. All genuine

truth which man can have, must be planted in real humility of heart; that is, this is the only soil in which truth can grow and remain truth. The very ascription of it to self-derived intelligence, at once destroys its nature. It must cease to be legitimate truth, before it can acknowledge such derivation. Unadulterated truth must spring from unadulterated affection, and be filled and actuated by it. It must look in acknowledgement to Him who is goodness and truth itself, whose throne is heaven, and whose footstool, the earth; thus deriving life from him who is the life and light of the world—or it ceases to have it, and becomes the empty shade, the unembodied spectre of vanity, or the deformed and ill-proportioned product of false persuation.

Truth must be united with goodness.—As man advances in the regeneration, he learns, though it cost him many struggles, how beautifully the forms of nature can yield to the energies of divine grace, and apparent truths vanish before that which is genuine, simply by humble, hearty and unreserved obedience to Him who appeared in nature, that he might raise man to glory. He learns how the erring prudence of the worldly man can give place to the rationality and intelligence of the spiritual, and finally the latter to celestial wisdom, which is in perfect agreement with the wisdom of

divine Providence; when feeling that, God is love. He dwells in love, dwelling in God, and God in him. His conversation is then, yea, yea, nay, nay; for he knows that whatever is more than these cometh of evil. The word of God no longer speaks to him in parables, but shows him plainly of the Father. In this state only is he prepared to say, from the depth of his heart, not my will but thine be done, for then only can he fully believe and feel that, what things soever the Father doeth, these also doeth the Son likewise; because he then knows, by happy experience, that whatever springs from divine love, is brought into manifestation and accomplishment by divine wisdom. His heart, filled with love to God, expands correspondently towards his fellow men. His love to them is not false and boasting charity, but the silent, deep and constant love of being useful to them. It is gentle, unassuming, yet ardent and incessant love for their real good. It is not consistent with indifference as to what is truth, or whether they be in it or not, for good and truth united are its all. Nor does it falsely gloss over their characters, and call them good in the lump. With heaven-taught discrimination, it searches their least tendency to good, cherishes it, wishes to give it more. It leads them, with a kind, yet unwavering hand, from what is manifestly

false and evil in them to greater good and truth, and so covers a multitude of sins.—O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings.

Man, then, is no other than the good and truth within him, which are no longer separate, but united; not slightly connected with the surface, but flowing from the centre; not the occasional effervescence of a moment, but the steady, equable stream of his life. His truth must be vivified and actuated, not from without, but from within; the soul must give its power to the body, and the body must acknowledge the supremacy of the soul. Such should be the order of nature, because such is the order of God.

All power is given to me in heaven and in earth, all that the Father hath are mine; the Father is greater than I. Revelation is given to instruct man in divine order, and the divine Spirit operates to give that order life in man. Its energy is not out of, but in it; it manifests that order that itself may be manifest in it.

He that seeth me, seeth him that sent me. If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.

The Lord gives divine truth to enlighten the mind, and quickens that truth to purify the feelings. I am the way, the truth and the life.

As the Father hath life in himself, so hath he given to the Son to have life in himself. As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.

He assumed the humanity, and was seen by the eye, and glorified it, to make himself felt in the heart. I came forth from the Father, and am come into the world. Again, I leave the world, and go to the Father.

It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; I will not leave you comfortless, I will come unto you. That thus the intellect, which acts as one with the eye, its eminent bodily organ of intelligence, might be made one with the will, or ruling love, which governs the conduct, and man thus have a unity of faith, or belief, the glory within him.

That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one. I in them and thou in me, that they

be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Thus the world, seeing the good which flows into the church from the Lord, may be led to come also and glorify their Father in heaven, as well as all subordinate principles in each individual of the church, purified and reduced to order, thus bow in meek subserviency, to that love of the Lord which then rules in the soul.

The letter of revelation, as well as the book of nature is, in a measure, addressed to the eye; but it is only the voice of Him who fills both the one and the other, that speaks to the heart, that developes, reconciles and unites their language, and gives it power to regenerate a man. It is only in obeying the truth of revelation, at once from the thoughts to the speech, and from the heart to the hand, that the language of nature becomes the language of God. Revelation is, then, in what is natural or rational, and what is natural or rational in revelation, their light cease to be develient forces, and become conjoining powers, resulting in unity. They no longer teach different things, but one and the same; and man, experiencing in his own heart and life the union of goodness and truth, can see and feel that love is the essense, and wisdom its form; that the Son is in the

Father, and the Father in the Son, and no longer have his eye fixed on strange gods, but worship Him alone, to whom all power is given, in heaven and earth, one Lord, and his name One.

THE SPIRITUAL BODY.

All who worship God conceive or imagine him in some form or other; otherwise, they worship that of which they have no idea, emphatically, an unknown God. The human form is the noblest and most perfect which can enter the thought. Therefore in this form, God now speaks to us by his Son, of whom it is said, that in him dwells the fulness of the godhead bodily; and we are directed to look to him as our Redeemer and Saviour. Now, if we abstract this form from the idea of God, it may take the outline of the visible universe, or identify itself with the volume of ether diffused through space, and be as shapeless as that is. In this case, there is nothing definite to fix the mind, and it wanders and fluctuates with a vague imagination. It is nonsense to talk of pure intelligence, if by pure is meant without form.

How does intellect manifest itself, but in a human form. Where does intellect reside but in the subject which embodies it? Divest it of form, and it is diffused and dis-

persed like the atmosphere. In attempting to conceive of it, the mind looks upon nature, or upon nothing, because there is then no other basis but nature for the thought to rest upon. Such effects spring from the propensity which man has ever had, to make unto himself a graven image, or say in his heart, there is no God.

The idea which man has of his God, enters into every part of his religion; it is the soul which animates it, and from which it takes its nature and form. Still it is the result of his religion, as well as the cause of it. He knows the true God, only as he learns to receive instruction from the true one. Therefore it is not of small importance to man what his idea of God and heaven is, for his immortal well-being depends upon it.

Man may be in, or may have within him heaven or hell. To have the order and power of heaven within him, man must obey the order and truth of heaven in his life; a new will is, in that measure given him, the gift of which he perceives and acknowledges; love in him then clothes itself with wisdom, the Father and the Son thus come unto him, and make their abode with him. In thus receiving the Lord, man receives from him the power to become a Son of God, and is born not of blood, nor of the will of the flesh, nor of the will of

man, but of God. His life is, then, from the reception of the divine influences, and he has the kingdom of heaven within him. We can now see why it is the Spirit which quickeneth, and the flesh which profiteth nothing.

The sensual man with his lusts, is put off as the spiritual is put on, by receiving and obeying the laws of spiritual life. If man so receives the Spirit of truth, his heart becomes a living well-spring of it. It is not water spilt on the ground, which cannot be gathered up; it is the wholesome and vigorous stream springing from the one living source, an everlasting fountain opened in Judea and Jerusalem, whose streams are received at once in the heart and the understanding, for washing away uncleanness.

The operations of divine Providence for man's spiritual good, reach him in some form, in every state. They do not cease when spiritual light is extinguished by him, and nature apparently usurps the province of a purer influence. The attributes of nature are still brought into practical conformity with the effort of the divine Providence concealed within them, and they are made indirectly to subserve its end in place of better things. The divine government is, in this way, accommodated to all, and thus reaches all, because its end is the greatest possible good of all.

When the human mind cannot be elevated by love, it must be controlled by hope and fear; when it cannot be led upwards by present good, it must be taught to look forward to future good; when a spiritual heaven cannot direct the mind, a natural must answer this purpose. In this way, an earthly heaven in the land of Canaan was graciously accorded by divine Providence to the Israelites, as the goal to be aimed at, because, from their state of mind and life, they were capable of nothing better.

REVELATION AND REASON.

When our Lord was in the world, the authority with which he spake and taught, was often manifest to the astonishment of the people. And the authority with which he now teaches in his Word, is still manifest to those who are disposed to see and feel it. But this can be perceived to any useful purpose, only in proportion as we cooperate with his spirit, by obedience to his commandments. It is in vain that we seek from him a mere manifestation of power, a sign from Heaven, for this is seeking to invert the order of his providence. His omnipotence is but the effect and operation of his love and wisdom. It sometimes assumes among men the external form of miracles and mighty works; but then, as well as at

all other times, the principal design is not the wonder and astonishment which the external work produces upon the natural man, for the external work itself is but the incidental effect of the operation of divine love. If, then, the miracle be but the external covering or manifestation of divine love, a messenger of mercy, its principal object must be to reveal the love it bears.

It is not the mere operation of divine power, nor of divine wisdom, but of divine love. The Father that dwelleth in me, he doeth the works. It was for this reason that our Lord required faith in those for whom a miracle was to be wrought. That is, he required some degree of acknowledgment, that he was able to do the thing; that he proceeded forth and came from God, and is entitled to the honor which is a prophet's due. His life being a course of perfect obedience to the Father within him, he became an unresisting medium of divine love, and could act in no other way. Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

When, therefore, our Lord taught in his own country, though many hearing him, were astonished; yet, because they did not give him the honor that was his due, and acknowledge the Father to dwell within

him, but said, Whence hath this man these things? Is not this the carpenter? and were offended at him. It is written, he could there do no mighty work, save that he laid his hands on a few sick folk, and healed them. Their incredulity was sufficient, even to stop up the issues of his miraculous power; for the divine love, the sole fountain of all, could find no abiding place in their unbelieving hearts. To work miracles for the conversion of such men, would be to act contrary to the laws of divine order, and therefore he could not do it. For he was himself the way, the truth, and the life, and came not to do his own will, but did always those things which were pleasing to the Father, who sent him.

The relation in which human reason should stand to the authority of such a teacher, is that of profound submission and obedience. And the only office which reason has in the business, is in ascertaining what is the import of the divine commands; this being done, reason has no right to demur, because it does not square with her preconceived opinions, for the Lord's ways are not as our ways, nor his thoughts our thoughts. The incompetency of reason to the discovery of spiritual truth, is supposed in the very idea of a revelation.

The truths of revelation are not the result of human research and inquiry, but a

ray of light from the supreme Intelligence, the Father of Light, descending into the world, and addressing itself, even to the reason of mankind. For we have not chosen him, but he has chosen us. But revelation does not descend so low, and so accommodate itself to the reason of man, that he may sit in judgment upon it, and turn what light there may be in him into darkness, by pronouncing it absurd, and rejecting it as irrational. It descends into the human mind that it may again ascend unto the Father and Fountain of all right reason; and in its ascent, it would fain draw all men unto it. It would elevate them above the reason of the natural understanding, and illuminate the mind with the light of life. The elevation and illumination of reason then, is the very object of revelation, and he who would reject its doctrines because they are at variance with some of the dictates of his reason, would act like the tiger, who should hastily destroy the hand in kindness stretched out to feed him. Far happier is the lot of those, who, being satisfied of the authority of revelation, exercise their reason merely in ascertaining what it means, without presuming to gainsay or resist its doctrines.

On this subject, of arriving at a true knowledge of the doctrines of revelation, there is an appointed way, which is through

obedience to the commandments; there is no promise that we shall ever know the doctrine of the Lord but by doing his will.

It was by obedience, perfect indeed, that our Lord was glorified and made divine. It is by obedience that man must be regenerated, and made like unto the angels.—This brings us at once to the grand test of truth; its practical character; its capability of being united in the understanding with goodness in the will, whence flows a clearness of perception, and a fulness of joy, known only to those who have experienced it. The effect of obedience is to qualify a man for new victories over himself; this is the strife in which he desires to go on conquering and to conquer. He does not seek for truth, to be delighted with its splendor and beauty, but to obey it as his lord and master. His prayer is, that his eyes may be opened; but he does not forget that the wondrous things which he is to see, are out of the law of the Lord. They are not revealed to him, except in the form of a rule of life. All the obedience he can yield, does only prepare him for obedience still more perfect. His duty becomes his delight, and he finds it ever ready before him. And were it possible for him to render his obedience perfect, and finish the work that is given him to do, he would become an unresisting medium

of divine love ; and the continued language of his heart would be, not as I will, but as thou wilt. Our Lord came not into the world to condemn the world, but that the world through him might be saved. His object was, to take away the sin of the world. The law which he came to fulfil, was not the law of man, but the law of God.

And as it was with the Lord himself, while in the world, so is it with his word, which is still in the world ; and in the life and spirit of which, he is himself with us always, even unto the end of the world. It is not enough that we form our opinions and sentiments from our own natural reason, and then, in our disputes with each other about what is true, merely appeal to his Word as the umpire to settle the difficulty, and award the palm of victory.

The words of the Lord, are spirit, and they are life ; and it is not their office to decide which of the conflicting claims of human reason is the best founded, but to fill the heart with true wisdom, when human reason will humble itself in the dust. It still seems good in the sight of our heavenly Father, to hide these things from the wise and prudent, and reveal them unto babes. When, therefore, human reason presumes to arraign at its bar the oracles of the living God, and to judge them by its own measure, they stand mute before it.

Though we question them in many words, they answer us nothing; for if they tell us, we will not believe, and if they ask us, we will not answer. The only response that can be made, is an assertion of their own divinity; and wretched must be the state of those, who, like the chief priests of the Jews, hear nothing in it but blasphemy.

ASK AND YE SHALL RECEIVE.

We are repeatedly assured by the Lord, that every one that asketh, receiveth. Yet it is well known that we do not always receive the things that we desire and ask for. The inquiry, then arises, how is this promise to be understood.

Taking a general view of the subject, we are not to understand, by asking the expression of our desires in prayer for particular things which we suppose would be good for us. But we shall remember, that our own state, even from the inmost, is exposed to the knowledge of God. That he knows what things we have need of; and in his sight, those are the things which we ask for—those are the things which he loves to bestow.

In this view of the subject, the word ask seems to be equivalent to the word need, and it may be useful to keep this fact in mind. What we need, is continually pro-

vided for us. The Divine Providence adapts and prepares every thing for our good; and in this adaptation, our need—our whole state, which is the expression of all that is past and all that is within, is perpetually regarded. It is with reference to this view of the signification of asking, that our Lord refers us to the omniscience of our Father in heaven, and directs us to consider the lilies of the field, and the fowls of the air.

That the Lord knows our wants, is not merely matter of speculation, but of feeling. That he will provide for them, is not merely matter of faith, but of joy. We not only regard his power as omnipotent, and his wisdom as omniscient, but his will as pure and infinite mercy. We therefore rejoice that it is unchangeable. We no longer pray in order to change it, but to be changed by it. When we ask that it may be done, we remember that it is free and full as the sun and rain. We remember, also, that all that hinders and obstructs is in ourselves. We pray that the will of God may be done, in proportion as we cease to have any will of our own, and in the same proportion our prayer is answered.

Errata.—109th page, 5th line from top, for *imagine*, read *image*. 110th page, 5th line from bottom, for *sworn*, read *sown*.

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